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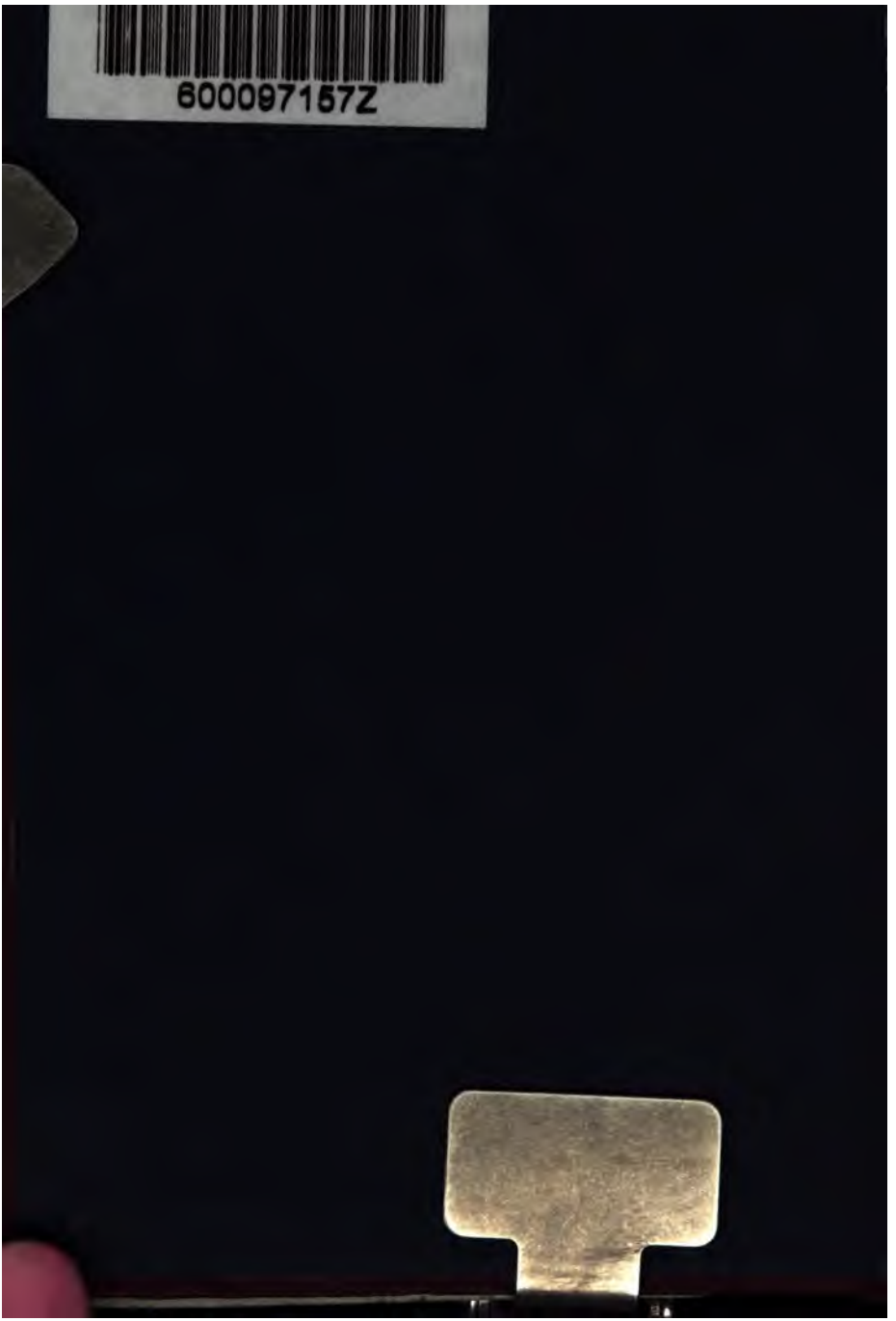
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CATECHETICAL NOTES

AND

CLASS QUESTIONS,

LITERAL AND MYSTICAL,

CHIEFLY ON THE EARLIER BOOKS OF HOLY SCRIPTURE.

BY THE

REV. J. M. NEALE, D.D.

FOUNDER OF S. MARGARET'S, EAST GRINSTED.

RIVINGTONS,

London, Oxford, and Cambridge.

G. WAKELING, BRIGHTON.

1869.

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Inscribed

BY THE SISTERS OF S. MARGARET'S

TO

THE PRIESTS ASSOCIATE

OF THEIR CONFRATERNITY,

ESPECIALLY TO THOSE

WHOSE KIND AND PATIENT CO-OPERATION HAS

ASSISTED THEM IN THE PUBLICATION

OF

THEIR FOUNDER'S WORKS.

S. MARGARET'S, EAST GRINSTED.

Feast of S. John Baptist, 1860.

AUTHOR'S PREFACE.

FROM the very first institution of S. Margaret's Home, it was wished that the Sisters should be trained, not simply to be able nurses, but to take part, when they were so requested, in the instruction of the poor, whether in schools, cottage readings, night classes, or in any other way that might be open to them.

I began, therefore, almost from the commencement of their residence in this place, to go through the Bible with them, taking chapter by chapter, and catechising them on it in Class every evening.

I made it a point of conscience to prepare the notes for Class, from the best primitive and mediæval sources that I could command, and to bestow as much labour on them as my other occupations would permit.

More than one friend, to whom I happened to show these notes, expressed his opinion that, intended as they are for so very different a class from those for whom Catechisms are usually prepared, they might not be without their value to others. They might perhaps be found useful in teaching the upper classes of national schools, for those who had not the

means of consulting the authors on whom my questions are based; and possibly even might suggest ideas for extemporaneous exposition in village churches.

To make them more useful, I have prefixed to each chapter the names of the writers whom I found most benefit in consulting on that particular portion.

"Class" has been for now three years one of the happiest half-hours in the day to those engaged in it: I shall be most thankful if its skeletons can interest others besides those for whom they were originally designed.

SACKVILLE COLLEGE,
Dec. 30, 1858.

PREFATORY NOTE.

To the foregoing Preface, left by Dr. Neale, the Sisters of S. Margaret's are under the necessity of adding a few words, explanatory of the form and manner in which these Notes are now offered to the public.

Dr. Neale's Bible Classes for his Sisters were carried on, with occasional accidental intervals, for a space of ten years and more; and until a very short time before his death. But his notes, except those on the few first chapters of Genesis (which he had prepared for publication), are so extremely slight, as in many cases to be practically useless to any but those who may be already acquainted with the tone and spirit of the writer. Two means have therefore been adopted in order to render the notes more intelligible. First, bracketed additions: chiefly from memory of Dr. Neale's teaching, or from the books used by him. Second, an appendix from his sermons, &c. (mostly still manuscript), forming a collection of passages bearing on the subjects of the Class Notes. Thus an endeavour has been made to explain the author in his own words: and it is hoped that the attempt may not prove wholly unsuccessful.

The second part of the book consists of Notes on the Sacraments, also left incomplete. Supplementary Notes are added; chiefly from Nicole, as Dr. Neale appears to have drawn up his own notes from that, or from some kindred source.

The third and last set of Notes are those for Children's Classes. They were written as instructions in the art of catechising, and are printed as he left them, scarcely a single sentence in this portion being supplied by the editors. Although in some sense irregular and imperfect, they are valuable, as showing the method employed by one of the most successful of English catechists in a work of exceptional difficulty, the catechising of children.

S. MARGARET'S, EAST GRINSTED,
June 20, 1869.

CATECHETICAL QUESTIONS.

GENESIS.

CHAP. I.

Read: Rupertus, *de SS. Trinitate et Operibus Ejus, in loc.;* S. Augustine, *de Genesi ad Literam, in loc.;* Hugo Victorinus, *Allegoria in Genesin*, capp. i.-vii.

1. *In the beginning.* Who is the Beginning? Our LORD JESUS CHRIST Himself.

   Cf. Proverbs viii. 22-32, where our LORD speaks in the person of Wisdom; S. John i. 1.

   So S. John viii. 25 has often been read,—"Who art Thou? Even the Same that I said unto you, The Beginning."

2. *Moved upon the face.* A type of——? Baptism. And what follows? Light.

   Baptism, where called light? Heb. vi. 4, x. 32.

   Here the Syriac translates *illuminated* by *baptized.*

   Divided the light. How does He still? By conscience.

5. *Evening and morning.* Why that order? The Hebrew reckoning. Mystically: sorrow before joy.

What custom in consequence among us? Collects said on Vigils and Eves.

What created first, light or sun? Light. Singularly, on all philosophical hypotheses, this must have been so.

6. *Firmament.* Where said that GOD the SON assisted? Prov. viii. 28.

8. The second day had no ——? Blessing.

Why not? Because its work was Division, and "GOD is not the author of Division."

Cf. the singular Polynesian tradition, Sir George Grey's *Polynes. Mythol.*, chap. i.

13. The third day had ——? Two blessings.

Why? 1. In honour of the Blessed TRINITY. 2. Because there were two separate works.

Which were, briefly? Unity and productiveness.

Note.—The second always the effect of the first, in the Church as in nature.

Observe triplicity in the work:

v. 4. GOD divided the light from the darkness.
GOD called the light, &c.
The evening and the morning, &c.

v. 11. GOD said, Let the earth bring forth grass,
and the herb yielding seed, &c.
and the fruit tree yielding fruit,
&c.

14. Wednesday's work:—

Sun and moon, types of the—— ? LORD and the Church.

Where is our LORD compared to the sun? Mal. iv. 2.

And He and the Church to the sun and moon together? Ps. lxxii. 5.

Why the type? The moon (1) derives all her light from the sun; (2) changes; (3) rules the night of this world.

In what antiphon is this brought forward? "By Whose doctrine the Church shines, as the moon by the sun."—*Common of Apostles.*

Is our LORD ever called a star? 2 S. Pet. i. 19; Rev. ii. 28, xxii. 16; "One star differeth," &c., 1 Cor. xv. 41.

20. Thursday's work:—

The waters brought forth ——? Fish and fowl.

Mystically: the Baptismal waters bring forth ordinary Christians and Saints.

Why are Christians symbolized by fishes? From their birth by water: and from the initials of Ἰησοῦς, Χριστός, Θεοῦ, Υἱός, Σωτήρ, which make ἰχθύς, a fish.

Abundantly. Cf. "the great multitude which no man can number," Rev. vii. 9.

Why birds types of Saints? Their rising,—cf. Col. iii. 1; but not without an effort; and by making, with their wings, the sign of the Cross.

21. What fish is mentioned separately? Great whales.

Where else? In *Benedicite.*

Why? Because they alone, of all fish, suckle their young.

Where is this mentioned as a type? Lam. iv. 3.

24. Friday's work:—

How many works? Two.

Which? Animals and Man.

God said, "Let us make man in ——"? Our image.

Also ——? After our likeness.

But, in *v.* 27, what is the omission? Man is said to have been made in God's image, but nothing is said of God's likeness.

Why? Because the image was always to remain: the likeness so soon to be lost.

How in God's image? 1. Because man is threefold: body, soul, spirit. 2. Because of conscience, God's voice in his heart.

26. What was the first thing given to the first Adam? *He shall have dominion.*

What was the first thing given to the Second? "He shall reign;" S. Luke i. 32, 33.

27. Notice the triplicity of the expression:

So God created man, &c.
In the image, &c.
Male and female, &c.

29. The first grant of food was of ——? The productions of the earth only.

Second? Flesh. Cf. Gen. ix. 3.

In the first, what was forbidden? One fruit only—of good and evil.

In the second, what was forbidden? Blood.

What principle taught? That God will have something to try our faith and love.

On the sixth day, in the Old Testament, man was ——? Created.

On the sixth day, in the New Testament, man was ——? Redeemed.

31. *Everything very good.*

Where is it still said to be so? 1 Tim. iv. 4.

CHAPTER II.

Read: Rupertus, *as in Chapter* I.; S. Chrysostom, *Homil.*, *in loc.*

1. *Host of them.* Where else do we meet with the expression? Ps. xxxiii. 6.

The seventh day a day of ——? Rest.

Which S. Paul mystically applies to the eternal rest,—where? Heb. iv. 9.

Is there any trace of the Sabbath in Genesis? Yes: viii. 10, 12.

And before the giving of the Law in Exodus? Yes: Exod. xvi. 22.

What two reasons given in the Mosaic Law for the institution of the Sabbath? 1. The rest. 2. The departure out of the land of Egypt, Deut. v. 15: which cannot apply to us.

The change to the Christian Sunday made apparently by ——? The Apostles.

Can we apply the Jewish Law to our Sunday? No.

Did our LORD ever support the keeping of the Sabbath? No.

Cf. S. Matt. xii. 8; S. Mark ii. 28; S. Luke xiii. 14, xiv. 3; S. John v. 17, ix. 16; and so, in the Epistles, Col. ii. 16.

What are the references to Sunday in the New Testament? Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10,—but this probably refers to Easter Day.

How do we know that the English Church holds the observation of the Sunday not to be derivable from the Decalogue? Because, in the brief summary of the Ten Commandments, there is not one word as to the Sunday: the deduction of duty from the Fourth Commandment being, "And to serve Him truly *all the days* of my life."

Notice: that Sunday is the eighth day, as well as the first.

Seven = the old creation: therefore eight = the new.

Observe the parallel — with the octaves in music —octaves in ecclesiastical seasons.

From the figure 8 being a sign of the new creation; and therefore of regeneration: therefore fonts generally octagonal.

But the base of chalices generally hexagonal. Why? Because our LORD suffered at the sixth hour of the sixth day.

3. *Created and made.* In the margin, *created to make:* because He is always making, by keeping up and supporting.

Cf. S. John v. 17.

Notice the parallel:—

He once created: He always is making.

He once redeemed: He is always interceding.

5. Rain:—none till when? Probably till the Deluge.

7. What is the threefold division? The LORD GOD formed man out of the dust of the ground,—Body.

And breathed into his nostrils the breath of life,—Soul.

And man became a living soul,—Spirit.

8. Was Adam created in Paradise? No: there He *put* the man whom He *had* formed.

To teach us that—here we have no continuing city.

9. The tree of life was placed ——? In the midst of the garden.

Where else do we find the same position? Rev. ii. 7 and xxii. 2. Hence the rood in the middle of churches.

10. The river at first ——? One.

Thence parted into ——? Four heads.

Mystically: CHRIST, who gives life to His Paradise, and is there One, and alone, diffuses His knowledge in this world by four Gospels, each of which is, as it were, a head of faith.

In mediæval typology each Evangelist has his own river, as well as his own living creature.

15. GOD put the man to do what? Dress and keep the garden.

Therefore, even in Paradise a rule of our nature was ——? To labour.

Three commandments were given in Paradise, involving what? Faith, hope, and charity.

How? *v.* 16. Thou mayest freely eat—Charity: for man would have shown his love to GOD by eating of that tree of life, which would have given him eternal life with GOD.

17. The commandment not to eat of the tree of knowledge—Hope: * because man could have hoped for a reward if he kept the command; seeing that GOD is a "Rewarder of them that diligently seek Him."

And the threat—*in the day, &c.*—which involved Faith.

Man broke all: he did *not* eat of the tree of life, and did eat of the tree of knowledge.

Notice, that here the order is reversed: charity, hope, faith; for Adam fell from the highest:—with us it is, faith, hope, charity; for we have to rise to the highest.

Thou shalt surely die. How? Three opinions:—

1 (and that the more probable). That actual death was meant, but GOD forgave.

2. That the body should become *subject* to death.

3. That the soul died by losing innocence.

19. A clear proof that order of narration is ——? Not exactly observed.

Before we were told that the fowls were formed from ——? The waters.

How then, here, from the earth? Either:—

1. We must take *ground*, in a general sense, for the globe.

2. Or punctuate after field.

* Notice the expression in the venerable Liturgy of S. Clement: "Thou didst forbid him to take one alone, *through the hope of better things.*"

CHAPTER XIII.

Read: Rupertus, *de Trinitate in Capit.;* S. Peter Damiani *Comment.;* S. Isidore of Seville.

3. The first place where Abraham pitched his tent was where afterwards ——? Josh. viii. 9.

Beth-el—when so called? Gen. xxviii. 19.

Other examples of a place being named in Scripture by a title given afterwards?

Eben-ezer: 1 Sam. iv. 1. Cf. 1 Sam. vii. 12.

Hormah: Numb. xiv. 45. Cf. Judges i. 17.

Hai—what else called? And celebrated for what? See Josh. viii.

Mystically: Abraham and Lot leave ——? Egypt= the world.

The first thing they did in common was ——? To build an altar.

Their separation occasioned by their ——? Riches. Cf. S. Mark x. 23.

Enhanced, as to guilt, by ——? The presence of the Canaanites, *v.* 7.

Where else is guilt increased similarly? 2 Sam. xii. 14; Ezekiel xxxvi. 20; Romans ii. 24.

7. The dispute of the herdmen of Abraham and Lot, when continued among their descendants? 2 Sam. x.

9. The choice given to Lot an example of ——? Choice between Canaan, the Land of Promise, and the prosperity of this world.

10. Mystically: plain of Jordan, the state of grace into which man is placed by baptism.

Well watered *every where*. Cf. Ps. xvi. 7 (P. B.).

Till—that grace abused finally. And then. Cf. S. Jude 7.

14. Mystically: as soon as Lot, = the spirit of seeking after worldly profit, is cast out from Abraham's camp; then ——? The LORD appears to him.

16. Cf. chap. xv. 5.

Here Abraham's descendants compared to ——? The dust of the earth.

There to ——? The stars of heaven.

Abraham had two characters:—what? 1. The Father of the Jews. 2. The Father of the Faithful to the end of time.

Cf. Romans iv. 11, 12, 16, 17.

The former of these, the first and natural paternity, set forth by the first comparison,—and that the meaner; *dust of the earth:* the latter, by the second:—and of. Dan. xii. 3, and 1 Cor. xv. 41.

18. Mamre—who? See chap. xiv. 13.

CHAPTER XIV.

Read: Rupertus, *de Gloria;* Hugo de S. Victore *in loc.*

1, 2. A history of the first recorded ——? War.

Two lessons:—

1. That it is nothing with GOD to help by many or by few. Cf. 2 Chron. xiv. 11.

2. That in His providence the wrong side may often prosper.

Mystically: the four kings,—the precepts of the four Gospels; the five kings,—the five senses, and so the sensual part of our nature: the great battle, always raging, always to be carried on.

Cf. Rom. vii. 14, 23.

1. Tidal, *king of nations:* who and what?

[Literally, Tidal="Great Chief" over nomadic tribes. Mystically, CHRIST, "the Governor among the nations." Ps. xxii. 28.]

5. The Rephaims,—where mentioned? As part of Abraham's possessions, chap. xv. 20.

The Zuzims,—called also the ——? Zamzummims, Deut. ii. 20.

The Emims. Deut. ii. 10, 11.

6. The history of these Horites? See Deut. ii. 12, 22.

8. Bela,—when called Zoar? Chap. xix. 22.

10. These bituminous pits, no doubt, had to do with ——? The subsequent destruction of the Five Cities.

13. Abram "the Hebrew,"—why so called? Either:—

1. From Eber, Gen. xi. 14.

2. Or from *passing* the Euphrates: and this the more likely. Cf. Heb. xi. 13.

Confederate. Yet GOD had made the promise, ch. xii. 3. Still Abraham ——? Uses means.

14. How many servants? 318.

Abraham a type of ——? Our LORD.

The 318 a remarkable likeness of ——? The Fathers of Nicæa.

Again: 318 in Greek express the I H (18) with the Tau-Cross: T for 300.

By the Cross and the Name of our LORD ——? We conquer our spiritual enemies.

Dan. Either the source of the river Dan (Jor and Dan, by their confluence, make the famous stream), or more likely Laish, called Dan, Judges xviii. 29; in which case another example of an anticipative name.

17. Abraham met by ——? 1. King of Sodom. 2. King of Salem.

So our LORD: 1. By the people of the Jews. 2. By the Gentiles.

The offer.—Take the goods = what? The desire to take Him by force, and make Him a king. S. John vi. 15.

Jerusalem called Sodom ——? Isaiah i. 10, and Rev. xi. 8 (probably).

21. *Give me the persons.* This the true motto of a Priest.

Melchizedek—who? Some say Shem: who lived eighty or ninety years after this. An early sect, the Melchizedekians, thought him our LORD.

Who draws the parallel? and where? Heb. vi.

1. King of Righteousness, by his name.
2. King of Peace, by the name of his city.
3. Without father, without mother.
4. Without descent.

} Cf. Who shall declare His generation? Is. liii. 8.

5. No beginning nor end.

How does He abide a Priest of Whom Melchizedek

was a type? The extension of the Sacrifice on the Cross in that of the Altar. The sacrifice which He offered was never to pass away. Not the Priesthood of a Family, like the Levitical.

18. *Bread and wine.*

Notice: that the sacrifice of the Christian Church—bread and wine—was also the earliest.

True, that the greater part of the Jews' sacrifices were bloody; but two sorts were not.

What sacrifices of the Jews were not bloody?

α. Animals, when not slain.

1. Scapegoat, Lev. xvi.
2. Bird offered for leprosy, Lev. xiv. 53.

β. Fruits of the earth and their productions:—

1. Oil, Lev. xiv. 24.
2. Flour and frankincense, Lev. ii. 1, &c.
3. Fruits, properly speaking, Lev. ii. 14.
4. Wine, Numb. xv. 10.

Here, then, in Sacrifice, the Christian Church falls back on the pre-Mosaic.

In what else does she? Marriage. Cf. S. Matt. xix. 8.

CHAPTER XV.

Read: Rupertus, *de Glorià in Capit.;* Hugo de S. Victore, *in Capit.*

1. *Fear not.*

Other examples when the appearance of GOD, or of angels, has been so prefaced? Gen. xxvi. 24; Judges vi. 23. Angel appearing to S. Mary,—to the Shepherds,—at the tomb.

2. No want of faith: why not? The son might have been adopted. Expressly said, he believed the promise, xii. 2.

Where after do we read of Eliezer? Chap. xxiv.

Damascus—by interpretation, *Pool of Blood*—said to be the place where —— ? Abel was slain.

6. Cf. Rom. iv. 22. Celebrity of this text.

What is imputed? Faith.

What does the common error of the day call imputed? CHRIST'S righteousness.

Is there one text in Scripture which says so?

What text quoted sometimes in defence of this doctrine? Parable of the Wedding Garment.

Which garment indeed is —— ? Our own good works.

7. Ur of the Chaldees: why that especially mentioned? (See questions on xii. 1.)

[These fragments are all that remain of the notes, prepared for the press, by Dr. Neale. Those which follow are copied verbatim from his MSS., but are in great part much less elaborated. A few elucidatory words have here and there been added in brackets.]

CLASS NOTES.

GENESIS.

CHAP. III.

21. *Skins of beasts:* which seems to prove —— ? Sacrifice.

22. Irony—seldom used in Scripture. Where else? Elijah, 1 Kings xviii. 27; 1 Cor. iv. 8, "Now ye are full," &c.
Adam had fallen short of his licence. Mercy in judgment.

24. *Paradise*—now lost sight of—when first heard of again? [S. Luke xxiii. 43.]
Who the first that passed the fiery sword? [The Penitent Thief.]

CHAPTER IV.

1. Heb. "*A man,* EVEN *the* LORD." And why? [Because Eve thought her firstborn was the promised conquering Seed of the Woman.]
Cain means —— ? [Possession.]

Abel means ——? [Breath *or* Vanity.]
"The LORD seeth not as man seeth."

3-5. Why Cain's offering not accepted? Some say, because not the *first* fruits. But certainly *not* because it was of fruit. And how do we know? Lev. ii. 14, &c.

3. *Brought*—and whither? To the Shechinah.

7. The three reasons against his sin?

9. Can any one say, "Am I my brother's keeper?"

14. *Whosoever findeth me.* Shows other men then existing.

15. What this mark was? The Jews say, a perpetual trembling.
Abel's blood compared to Whose? Heb. xii. 24.
Vengeance on *whom?* [S. John viii. 44.]
Vengeance against one; mercy for all.
Punishment the same, figuratively — fugitive and vagabond.
Cain's seven sins:—evil sacrifice; envy; unamended by contrition; guile; murder; "I know not;" despair.

16. *From the presence*—two distinct families.

19. Lamech the first polygamist; he broke GOD'S law then, and immediately comes in ——? [The second murder.]

23. He killed Cain. Sevenfold and seventy-sevenfold.

25. Seth = appointed or set.

26. *To call themselves.*

CHAPTER V.

2. THEIR *name Adam*, because *Adam* called his wife's name Eve.

3. *In his own likeness.* Cf. Gen. i. 26, 27.

22. *Walked with* GOD. How do we know that he was translated? Heb. xi. 5.

29. Meaning of Noah—comfort. Who the true Noah? [S. Luke ii. 25.]

31. *And he died.*

Six days; six ages:—

1. Adam to Noah.
2. Noah to Abraham.
3. Abraham to David.
4. David to Captivity.
5. Captivity to Incarnation.
6. Till the end of the world.
7. Rest.

CHAPTER VI.

1. *Multiply*—conquest. Always a Church. Patriarchal.

2. *Sons of* GOD—*daughters of men.* [Cf. Gen. xxiv. 3, xxvi. 34, 35, xxvii. 46; 1 Kings xi. 1.]

3. First time the great lesson taught that grace may be sinned away. Where else? [Heb. xii. 16, 17.]

3. *An hundred and twenty years*—two senses: 1. The ark preparing. 2. Gradual shortening.

Two shortenings: which? [Here: and Ps. xc.]

Three judgments of GOD: Angels; Deluge; the Last Day. Difference between the others and the Deluge: here, not only good saved, nor only bad perished.

Ark: type of the Church.

9. *Walked with* GOD.

14. Made by Noah = comfort.

Of wood.

Entered by Noah, and navigated by him.

Saved by water.

Eight persons: Noah the eighth person.

Eight days:—baptism; resurrection; octagonal font.

CHAPTER VII.

2. S. Luke ii.

4. *Forty days:* Moses (twice); Ezekiel; our LORD; Spies Jonah; Elijah; manna forty years.

10. *Seven days* extra.

17. *Ark: bare up.*

How many times is it said that the animals went in? Four times; *vv.* 8, 14, 15, 16.

CHAPTER VIII.

7, 8. Raven and dove.

Water: a type of what?

Dove: a type of every faithful soul.

[Raven a type (*a*) of Jewish Church, (*b*) of carnal souls.]

10. *Seven days.*

11. *Evening*, and *olive leaf*. [The Peace of GOD in the evening of the world.]

13. Noah saw the earth dry, but waited—[for what? *v.* 16.]

20. First altar.

CHAPTER IX.

3. Second charter of food.

4. *Blood.* How this a fact?

6. Proof of capital punishment.

13. How was the earth watered at first? [Gen. ii. 6.]
When the first rain? [Gen. vii. 11.]
Therefore rain was to Noah a sign of——? [Divine vengeance.]
And GOD in wrath remembered——? [Mercy.]
The rainbow the first——? Sacrament.
Wherein different? Inward and spiritual *grace*.

16. What other covenant besides this? [Grace.]
Where do we find a rainbow to confirm *that* covenant? Rev. iv. 3, x. 1.
What parts had each? [(*a*) Sun and cloud; (*b*) HOLY GHOST and font.]

20-27. Story of Noah's drunkenness. Ugly types: Bath-sheba; Samson's sin at Gaza.

Noah: type of CHRIST.

Noah planted —— ?

When Church called vineyard? Isaiah v.; Psalm lxxx. 8.

They gave Him what wine? what shame?

One out of Noah's three sons wicked. Rev. viii. 12, xii. 4.

Who the eldest? [Chap. x. 21; 1 Chron. i. 5.] Which greatest blessing?

Other instances: Isaac; Jacob; Ephraim.

27. *He shall dwell:* how? Colonies. Or ——["Thou wert graffed in among them, and with them partakest of the root and fatness of the olive tree."]

Ham—ever any great power? Egypt; which is the type of wickedness.

Egypt ever not [that type]? Once. Joseph. [Egypt then becomes a type of heaven.]

CHAPTER XI.

Great events of Old Testament answer to great events of New. Passover to —— ?

1. This to what? Whitsuntide.

   By way of contrast—tongues here confused; there given.

2. Journeyed *from* the East. [S. Luke i. 78.]

3. *Brick for stone.* [Man's carnal handiwork, not GOD'S spiritual creation.]

4. Eve—to be like gods: these—to reach to heaven.
Lest we be scattered.
Other instances of sin, done to escape an evil, bringing about its own punishment. Rachel—"Give me *children*." [Saul's sacrifice.] Caiaphas and the Romans

7. HOLY TRINITY.

8. *Scattered abroad. Left off.*
Who the oldest man since the flood? Eber.
The descendants of Seth and Noah? The Church.
How do we know that Terah was an idolater? Josh. xxiv. 2.

CHAPTER XII.

1. Had said so when he was where? [Chap. xv. 7; Josh. xxiv. 2.]
What the consequence?
Death of Haran. Especially notice that he died before his father.
Abraham brought forth. Chap. xv. 7.
Three promises of Messiah: Adam; Shem; Noah.

8. Beth-el—called what? Gen. xxviii. 19.
Hai—what? Josh. vii. 2.

10. Allegory: famine—into Egypt—Pharaoh chastised—Melchizedek.
Israel, ditto: manna.
S. Luke xv. 15, 23: famine—citizen—fatted calf.

Chapter XV.

9. How many beasts? Three.

Their years? Three.

All these beasts —— ? The servants of man.

In like manner, three generations to be in bondage, *v.* 16; the fourth to be free, as the turtledove and pigeon.

Divided the beasts—as a form of covenant. Jerem. xxxiv. 18.

But mystically: birds = those who are leading a spiritual life; beasts = those who are leading a carnal life.

Beasts divided, birds not; because schism a mark of carnal life. 1 Cor. iii. 3 exactly to the point.

Where else? Lev. i. 17.

13. *Four hundred years.* How many exactly? 430; Ex. xii. 41.

When is it reckoned from? Abraham's leaving his country.

How do we know that? Gal. iii. 17.

16. Here we first learn about filling up the measure of iniquity. Dan. viii. 23; S. Matt. xxiii. 32; 1 Thess. ii. 16.

Twice mention of sun setting, *v.* 12 and *v.* 17, because two kinds of affliction by Abraham's seed before they went out:—

1. When Joseph was sold.
2. In Egypt.

Then great signs and wonders, signified by the lamp.

Fourth generation, *v.* 16. In Exodus, fifth generation.

Royal tribe :—

Judah : 1. Pharez (Gen. xlvi. 12). 2. Ram. 3. Amminadab (Ruth iv. 20). 4. Naasson (Numb. i. 7). 5. Salmon.

Priestly tribe :—

Levi (Gen. xlvi. 11) : 1. Kohath. 2. Amram. 3. Aaron (Ex. vi. 20). 4. Eleazar.

CHAPTER XVI.

This whole story explained by S. Paul. And he teaches us what? Mystical interpretation.

[So does our LORD Himself.] Brazen Serpent; Jonah.

What other example [in S. Paul's writings]? Ox and corn. If then these [interpretations be admitted], how many others?

Read Gal. iv. 22-31.

Sarah then signifies the Christian Church; Hagar the Jewish Church.

Sarah = my princess = Ps. xlv. 9.

Hagar, as Israel, } came out of Egypt.

Hagar given to Abraham to be his wife. The Jewish Church, in a certain inferior sense, the Bride of CHRIST.

Hagar's contempt = [? Jewish scorn for Christianity].

Sarah dealt hardly with her = that, even in the Law, there were many proofs that a higher state of things was to come,—Ps. l. 9; Hos. vi. 6; Mic. vi. 6; and even in Deut. x. 12.

11. What especial honour had Ishmael? [Named by GOD before his birth.] Isaac, Gen. xvii. 19.

Who else so named? S. John Baptist; our LORD. Josiah, 1 Kings xiii. 2; Cyrus, Isaiah xliv. 28.

From him descended ——?

12. *Dwell in the presence.* XXV. 18.

CHAPTER XVII.

5. What other persons have had their names changed by GOD? Jacob. [Simon Bar-Jona.]

Abraham = father of nations.

Circumcision—how far *Sacrament?* Truly a Sacrament.

But: 1. Not a means whereby we receive grace, but only a pledge.

2. Not for women.

3. Nor for children under 8 days old.

The number 8 again. As 7 days' work + 1: and 8 saved by water.

17. Notice the only instance of laughter in the presence of GOD.

Ishmael—saved? He also was circumcised.

CHAPTER XVIII.

2. *Three men.* Some have thought—the three Persons of the TRINITY. It seems not: cf. *vv.* 22, 23; *v.* 3 with xix. 1.

Three measures = three commands.
Time, *v.* 1, *heat of the day:* a *clear* manifestation.

13. Same action, in Abraham praised, in Sarah blamed.

23. Intercession. But few instances [in Old Testament]: Abraham, Gen. xvii. 20; Job, xlii. 9; Moses, Numb. xxi. 7, xiv. 20; Samuel, 1 Sam. vii. 9.
Who the best? Cf. Jerem. xv. 1; Ezek. xiv. 14.
How many cities?
Who left off first?

CHAPTER XIX.

1. *Three* Angels to Abraham; *two* to Sodom: because the faith of the Holy TRINITY only revealed to the faithful.
To Abraham in the mid-day; to Sodom in the evening.
Lot sat in the gate.

9. Helps to explain 2 Pet. ii. 8.
Example of business transacted in the gate: Ruth iv. 1, &c.
Men struck with blindness. Where else? 2 Kings vi. 18; Acts ix. 9, xiii. 11. All for opposing or persecuting GOD'S servants.

15. Why angels?
Yet one superior, 17-21.

22. Type of GOD'S mercy to the sinner.
Two places of refuge. Zoar—Mountains. One more difficult = Commands—counsels: Poverty, Chastity, Obedience. "He that *can* receive it."

CHAPTER XX.

This was after ——? The promise of Isaac.
And that was to be ——?
So this was—
Abraham not known to be Sarah's husband.
"Being—as was supposed—the Son of Joseph."
Two deliverances of Abraham from Egypt and Gerar; of Israel from Egypt and Assyria: 1. By severity. 2. By love.

17. Intercession: they bare children = CHRIST praying for the Church, Is. liv. 1.

CHAPTER XXI.

Isaac = the Church
Ishmael = the Synagogue } Gal. iv.

Isaac born in Gerar, a foreign state, xx. 1: cf. xxvi. 6.
CHRIST in a foreign state—the Roman.

8. Isaac weaned = the Church weaned from Judaic rites.
Great feast = Blessed Sacrament.
Mocking of Ishmael = S. Paul.

14. Abraham gave her only bread and water; because the Synagogue, being rejected, was confined to the letter that killeth.
Ishmael, how old? At least 18.

17. GOD *heard the voice of the lad.* The parent's faith taken for the child.
Abraham, Abimelech = Jews, Gentiles.

27. *Made a covenant*, after Ishmael sent away.

28. *Seven lambs* = seven graces of the SPIRIT.
By themselves, because not in the power of man.

CHAPTER XXII.

Wonderful type of our LORD's Sacrifice.

1. *Tempt Abraham.* Cf. S. James i. 13.
Repetition of name: proves what?

2. Triple repetition of character.
Moriah. 2 Chron. iii. 1.

4. Third day—what?

5. How could he say "come again"? Heb. xi. 19.
Two great divisions of types:
1. Where the same type runs through.
2. Where not the same type runs through.
In histories:—1. David. 2. This.
1. Person? Only son—whom thou lovest.
2. Place? Moriah, 2 Chron. iii. 1.
How situated as regards Calvary?
3. Going thither—two young men—Isaac carrying the wood.
The suffering lasted three days.
Built an altar.

6. Isaac carrying the wood. Type changes. Isaac now a type of sinners.

13. Ram. By his horns in a thicket. [CHRIST'S arms on Cross, amidst wicked Jews; also the Crown of Thorns.]
Peculiarity of this blessing: that doubled.
Abraham's obedience quoted as an example both of faith and works.

21. Huz, Job i. 1. Buz, Job xxxii. 2, kindred of Aram.

CHAPTER XXIII.

1. Sarah the only woman ——? Whose age is mentioned.
After this GOD appeared to Abraham no more = cessation of the Law and the Prophets.
A tradition of the Jews that her death happened in the absence of Abraham in ——? [Chap. xxii.]

6. Politeness. A mighty prince.

17. First example of a conveyance of land. See the legal terms.

CHAPTER XXIV.

2. *Eldest servant*—who? Cf. Gen. xv. 2.
Thy hand under my thigh, xlvii. 29.
Isaac not choosing for himself: a type of the LORD, Who came not to do His own will.
Isaac did not go to fetch his wife himself. CHRIST did not Himself gather together His Church.

5. Not to return to the world.
Eliezer = missionaries.

10. The good things he took = the promises made by the missionaries of CHRIST.

15. Found her by a *well of water* = Baptism.
Meeting by a well: Jacob; our LORD.
Drawing water: 1 Sam. ix. 11.
Two bracelets = two great precepts.
Ten shekels = the Ten Commandments, fulfilled in these two.

30. *Laban . . when he saw the earrings . . "Come in, thou blessed of the Lord,"* = the powers of this world becoming converted.
Rebekah consulted as to whether she would go.
Rebekah = the Church. Isaac = the LORD. Laban's house = Judaism.
The Church, in the First Council, asked, and determined not to allow [Judaism].

63. *Isaac went out to meditate; in the field* = the Gentile land.
By the well, when Rebekah came.
Isaac grieving for his mother = our LORD grieving over Jerusalem.

CHAPTER XXV.

1. What remarkable in this? That Abraham now older, and yet have sons.
Keturah: some say = Hagar. But cf. *v.* 6, *concubines.*

13. Where is it prophesied of Nebaioth and Kedar? Isaiah lx. 7

Where prophesied that Ishmael should beget twelve princes? Gen. xvii. 20.

Was Abraham alive when Jacob was born? How shown? [Abraham 100 at Isaac's birth. Isaac 60 at Jacob's. Abraham died 175.]

Jacob and Esau—where typified by the Apostle? Rom. ix.

What signifies the elder? The Jews; supplanted by the younger—the Gentiles.

29. Where this sin spoken of so strongly? Heb. xii. 16.

Wherein it consists? Sacrilege.

Birthright = sacerdotal power. Blessing = temporal power.

First instance of its being sold.

Shem = Melchizedek.

Judah = blessing. Explain the four tribes. [Reuben forfeited blessing and birthright by his sin, Gen. xlix. 4. Simeon and Levi were cursed; but Levi obtained reversion of this curse by his conduct, Ex. xxxii. 28. The birthright was given to him, and the blessing to Judah.]

Birthright—afterwards Levi's.

Isaac imitating Abraham's sin.

CHAPTER XXVII.

1. *Old.* How long did he live after? 44 years.

When did he die? xxxv. 29.

The blessing tied to a feast: in some sort sacramental.

16. Jacob clothed with the skins of the goat. Goat a type of sin. "He made Him to be sin for us, who knew no sin."

CHAPTER XXXI.

Type of sinner returning. What parable does this remind us of? Prodigal Son.

3. GOD spoke; and at the same time so ordered it.

14. He is the GOD that maketh ——? "Hearken, O daughter, and consider."

Where does GOD say this generally? Hos. ii. 6, 7.

Jacob turned back to the world: Gen. xxx. 31.

19. *Laban went to shear his sheep:* hence Jacob a stranger. Cf. 1 Sam. xxv. 7, 8.

34. Images, first time—*teraphim.* Images of evil, Judges xvii. 5.

CHAPTER XXXII.

1. Jacob: a type of our LORD'S ——?

He had left His Father; he had gone to His brethren; He had been evil entreated.

When He returned, the angels of GOD met Him—where?

2. Where another name of GOD from angels? [S. James v. 4.] This the only man that a multitude of angels met.

God's host. GOD where called from His host?

We never have trouble but GOD sends His angels. Ps. xci. 11; Heb. i. 14.

We never have angels but ——?

6. *Also he.* GOD never gives too much help.

So here. Again, Jacob had the promise of the birthright; yet he uses means.

What means?

So in the passage of the Red Sea { unbelief; presumption.

No use to serve without exertion. Josh. vii. 10.

9. Shows how to plead: I am doing as I was commanded.

10. *With my staff—two bands.* Staff = the Cross. One band, redeemed man; the other band, preserved angels. What does that mean?

20. = Prov. xxi. 14.

21. In the company; and nothing happened.

24. Who was this Man? and what His first words?

Why this? *O quam mire*, JESU, *ludis!*

The same with S. Mary Magdalene; Syrophenician woman, S. Matt. xv. 21. So Elijah; "Tarry, I pray thee, here."

Why? To exercise faith; provoke earnestness.

26. What we ought to say. [2 Kings ii. 2.]

28. Jacob, Israel. Abraham, Sarah, Joseph, Daniel.

The new name: cf. Rev. ii. 17, iii. 12.

Who else asked after His name? Judg. xiii. 18.

Moses at the Bush. Seen GOD, &c., Ex. xxiv. 9, 10, xxxiii. 23.

And yet notwithstanding (*v.* 30) I have seen GOD. Exod. xxxiii. 11 = Holy Communion.

CHAPTER XXXIII.

1. The two handmaids—their names?

10. A soft answer. Where else? Gideon, Judg. viii. 2; Abigail, 1 Sam. xxv.

13. How our LORD says this? Is. xl.

17. *Succoth.* Heb. xi. 9.

18. S. John iii. 23. Salem.

CHAPTER XLI.

This the beginning of the children of Israel's suffering in Egypt.

Justly servants there: and why? Chap. xlvii. 19.

No one could expound the dream but Joseph. No one could open the seals but CHRIST; Rev. v.

Two dreams mean one and the same thing: hence we may learn a rule of expounding.

Joseph, sold by his brethren, becomes lord of Egypt [= CHRIST, slain by Jews, conquers hell].

CHRIST, sold by the Jews, becomes Lord of the Gentiles.

46. *Joseph went out.*

Then it brought forth.

CHAPTER XLII.

6. *Joseph*, governor, *sold* ——
   Our LORD, Governor, sold ——
   For what price? Isaiah lv. i.
   And how? Because He gives us the grace, which is the price.
   What dream then fulfilled?

7. To whom did our LORD make Himself strange? The Canaanitish woman; S. Mary Magdalene; the disciples at Emmaus.

13. Notice beauty of reference to Apostles: twelve—brethren —sons of one man—in the land—one with our father—one is not.

24. Why Simeon? Fiercest probably.
   Where read of it? and in the tribe? Judges i.

27. *Inn.* When mentioned a second time? and where?
   Money returned. So GOD'S servants, by spending, lose nothing.

36. *All these things are against me.*

CHAPTER XLIII.

8. They did not go to Joseph till ——?
   The prodigal son did not go to his father till ——?

9. Who was surety?
   And he a type of ——?

6, 11. *Israel*—because now he yielded. [? Gen. xxxii. 25.]

25. *Against Joseph came at noon.* [Type of the great feast when CHRIST comes again in His full glory.]

CHAPTER XLIV.

1. The true Joseph['s commands] to His stewards—[to give] as much as every one will carry: a good direction for teachers.

2. Sent out with silver and gold.
· How many generations held captive in Egypt? Three; = Gen. xlii. 17.

CHAPTER XLV.

[Taking Joseph as a type of CHRIST, Egypt now = heaven.]

1. *Stood no man with him.* [Ps. xlix. 7; Is. lxiii. 3, 5.]

4. Our LORD'S appearance to His brethren: they were terrified. S. Luke xxiv. 27.

16. The angels pleased. S. Luke xv. 7.

17. [Mission of the Apostles.]

20. *Regard not your stuff, for* ——. How true of Christians!

22. See how he rewarded good for evil. They left him starving while they feasted (xxxvii. 25). With which compare Amos vi. 6. They drank, and were merry with him; Gen. xliii. 34.

[They gave vinegar and gall: He gave them the chalice of immortality.]

They stripped him of his garments (xxxvii. 23): he gave them two sets.

Our LORD was stripped [of His garments]: He gave immortality of soul and body.

26. News of Joseph's being governor—how received?
News of our LORD's Resurrection—how received?

CHAPTER XLVI.

1. Why *God of his father Isaac?* [Cf. xxxi. 53. Isaac was his one ancestor who had never worshipped any but the true GOD.]

2. Why should he be afraid? Gen. xv. 13; more than 200 years before. One hardly realizes Patriarchal times.
How was he brought up? Gen. l. 13.

27. *Threescore and ten.* Cf. Acts vii. 14.
Five sons of Joseph besides.

CHAPTER XLIX.

4. Where *unstable?* Gen. xxxvii. 22.

5. Cf. Judith ix. 2.

7. How [was the curse] of Levi turned into a blessing?
[How did it fare with] Simeon? Josh. xix. 1; 1 Chron. iv. 27, 39.

8. Spoken of our LORD. Cf. Rev. v. 5.

9. *Stooped down:* how?

10. S. John xviii. 31.
Shiloh = sent. S. John ix.

11. Our LORD'S entry into Jerusalem.

16. Dan. Cf. Samson.

17. How Samson overcame death by death.

18. [Why this ejaculation?]
Either a sudden pain, or seeing Samson a type of our LORD, he first thought ——?

19. Gad—a type of many Christians.

20. Asher—first preached to the Gentiles.

21. Naphtali—our LORD'S ministration.
Where He compared to a hind? Cant. viii. 14.

EXODUS.

CHAP. II.

1. *Levi.* (Twelve tribes. Ex. i. 2, 3, 4.) What distinguished for afterwards? What Book of the Bible called from it?

2. *Goodly.* Heb. xi. 23; Acts vii. 20.
Why he was exposed: Exod. i. 22.

3. *The river.*

4. *Sister.* "Miriam, Aaron, Moses," Micah vi. 4.
Miriam same name as Mary.

5. *Pharaoh*, name of a line of kings.

6. *Hebrew*—why so called? First in Gen. xiv. 13, from a word meaning "over," because he came "over" Euphrates.

9. Applies to all who have any kind of care to take of others. "*I* will give thee thy reward."

10. Moses means "drawn out."

11. Refuses to be the son of Pharaoh's daughter. Heb. xi. 24-26.
When grown. 40 years old, Acts vii. 23. 1st 40 years he lived in luxury. 2nd 40 years he passed in preparation in Midian. 3rd 40 years he was a law-giver.

14. A type of our LORD in being rejected, Acts vii. 35.

15. *Well.* Compare Jacob, Gen. xxix. 2; Eliezer, Gen. xxiv. 11, 43; our LORD, S. John iv. 6.
Why wells so precious? So far apart in the desert.

16. *Priest* = Prince. Gen. xli. 45.
Jethro, Ex. iii. 1, his other names: Reuel, *v.* 18; Raguel, Numb. x. 29. Hobab, Jethro's son, invited to go, Numb. x. 29. Did go, Judges iv. 11.

17. *Shepherds.* Egypt. Shepherd kings. See Gen. xlvi. 34.

18. *How is it?* Cf. Gen. xxvii. 20.

19. *An Egyptian.* Mystically, no outward difference between GOD'S people and Satan's.

20. Hospitality. Heb. xiii. 2.

21. *Zipporah*—murmured at by Aaron and Miriam, Numb. xii. 1.

22. *Gershom.* The true character of a Christian—a stranger. The commandment based on this, Ex. xxiii. 9.
How many other sons? Eliezer, Ex. xviii. 4.

24. *Covenant*—with Abraham, Gen. xv. 4, 7; Isaac, Gen. xxvi. 4; Jacob, Gen. xxviii. 13.

25. GOD *looked upon.*
Judg. vi. 14, a look gave strength.
S. Luke xxii. 61, a look gave repentance.

CHAPTER III.

1. *To Horeb.* Who appeared at the same place? And to whom? 1 Kings xix.

2. *Angel of the Lord.* Where had he appeared before? Gen. xvi. 7, xix. 1, xxii. 11, 15.
Bush—how the emblem of S. Mary?
Fire. Heb. xii. 29.
Bush, in a desert: like the state of the Jews, who alone had grace, while the Gentiles left without.

Bush—not *tree*—like the humble estate of S. Mary.

Fire in the bush; as our LORD, at the Incarnation, in S. Mary, and yet she not consumed. [Contrast the heathen myth of Semele.]

4. *Moses, Moses.* Who called *twice* by their name? Only good men. Abraham, Gen. xxii. 11. [S. Peter, S. Luke xxii. 31; S. Paul, Acts ix. 4; S. Martha, S. Luke x. 41.]

5. *Put off thy shoes*—the mark of reverence in Eastern countries; and so Josh. v. 15.

8. *Seven nations.* Which omitted here? The Girgashites.

Seven deadly sins. Seldom all attack us at once.

So here—and often—only *six* named; and, generally, not seven named [as if to avoid terrifying by a full view of the enemies].

Which the seven deadly sins?

Against which the seven graces of the HOLY GHOST. Which are ——?

12. So many tokens; as here, and as the case with Gideon, &c. [GOD'S patience with imperfect faith.]

This mountain: what it was? and where? Ex. xix.

Who also served GOD on that mountain? Elijah, 1 Kings xix. 8.

I am That I am = Jehovah.—Jews have so great a reverence for it, that they read another name in its place.

How marked in English version? By small capitals.

15. *God of Abraham.* What inference our LORD draws from it. S Mark xii. 26; the Resurrection.

18. *Three days' journey.* Pharaoh had no objection to *less* than three days.

Moses a type of our LORD; Pharaoh of Satan.

Moses was sent from the Bush; as our LORD at His Incarnation.

22. *Borrow.* Rather *ask* or *beg.*

CHAPTER IV.

2. *Rod*—our LORD's Cross. More about that in the miracle of serpents.

6. As Moses' hand appeared leprous, so our LORD, though without sin, yet took upon Himself a body subject to the consequences of sin, and by so taking it cleansed the whole of our nature from its leprosy.

10. Others have made the same complaint:—

Isaiah's lips, how purified? Is. vi. 7. [By the coal from the altar.]

Jeremiah, how made eloquent? Jer. i. 9 (by GOD's touching his mouth).

Ezekiel, Ezek. iii. 1 (by eating the roll).

11. See Ps. xciv. 9, 10; Is. l. 4.

13. How when no more excuses [would serve]? He declined.

Aaron the eloquent one of the two; Moses the more powerful: = Barnabas, Jupiter; Paul, Mercurius.

19. Compare S. Matthew ii. 20.

21. *I will harden his heart.* When Pharaoh had himself over and over again hardened it, as Exod. viii. 15, then GOD withdrew His grace from him, and left him to himself.

So He may from us, after a long course of sin (which is the sin against the HOLY GHOST).

23. How long GOD threatens before He strikes! Here the tenth plague is mentioned, at the very beginning.

24. *Inn.* Joseph's brethren (Gen. xlii. 27), and now. The richness and traffic of Egypt; inns not elsewhere.

Sought to kill him; because he had violated the law about circumcision. Moses, the lawgiver, breaking an essential law. So much easier to preach than to practise.

27. *The mount of* GOD. Notice how GOD consecrates the same place, so often, by different events connected with the same thing.

CHAPTER V.

1. *A feast in the wilderness* = The Blessed Sacrament. "Thou preparest a table before me," Ps. xxiii.

The wilderness: what feast made there—for Elijah? by our LORD?

They made Pharaoh only worse. So Rom. vii. 10.

2. *Who is the Lord?* Compare 2 Kings xviii. 35.

3. *Three days' journey.* And why?

All through, the slavery of Israel to Pharaoh a type of our slavery to the devil.

Brick, straw, mortar—lust of the flesh.

Stubble for straw: that when one capacity by force is taken away, we turn to another.

That Satan's bondage is really, even in this world, harder than our LORD'S. Is. xiv. 3.

[The Israelites were employed in] building Pyramids.

4. The world, hating everything which interrupts its own cares and labours, hates GOD'S service, standing in the way of its own.

20. The fate of all real preachers of righteousness: how all those who try to turn others from sin are sure to be reviled.

CHAPTER VI.

3. Notice how seldom the word "Jehovah" occurs in Genesis; generally, GOD; and where it does occur, not by itself: sometimes, as in chap. ii., "the LORD GOD:" as if it pleased GOD at the foundation of the Jewish Church to call Himself by a new name.

4. Covenant. [Gen. xv., xvii.]

6. *Stretched out arm*—constantly ready—refers to the Cross.

7. That same covenant through every dispensation; we do the part of a people, and *then* He of a GOD. Finally, so: Rev. xxi. 7; we, GOD'S people, if He our GOD: and if we be not His people, [we have] no right to look for His help.

Baptism.

12. *Uncircumcised lips:* that as by circumcision a Jew was set apart to GOD'S service, so lips not set apart to GOD'S service are called uncircumcised. So Isaiah vi. 5.

CHAPTER VII.

7. Cf. age of Aaron and Moses—the youngest chosen, as so often—Isaac over Jacob; Ephraim over Manasseh.

10. Rod, type of Cross. Serpents conquered by rod taking their form—so mortality conquered by our LORD taking the form of a mortal man.

Notice also: Satan's miracle only to produce harm.

First plague—river turned into blood: first miracle—water turned into wine. One, the severity of the law: one, the grace of the Gospel.

19. Why no wells? Because the whole land dependent on the Nile.

Why was the plague all the more fearful? Because no other river [and no rain]. Deut. xi. 10; Zech. xiv. 18.

Where this miracle referred to in the Psalms? Pss. lxxviii. 44, cv. 29.

22. Again Satan's miracle of mischief.

25. The long time GOD gave for repentance.

CHAPTER VIII.

The second plague also from the instrument of sin, the river. [Ex. i. 22.]

How many plagues? How many commandments? A connexion between one and the other.

7. Magicians still worked baneful miracles

8. A half repentance—Pharaoh acknowledged GOD's hand in the punishment, but was not ready to obey His commands.

   Who else repented so? Saul, 1 Sam. xv. 24, 25; Ahab, 1 Kings xxi. 27; Simon Magus, Acts viii. 24.

9. *Glory over me*—what it means. "I know that my passing over this sin will only lead you to think I feared you——"?

14. And so a sin cannot be got rid of, very often, without leaving its sad and evil effects behind it.

19. A lesson that we are to see the finger of GOD in the least things; the magicians could do the greater—the water turned into blood, the frogs—but not this.

21. *Swarms*,—"of flies,"—not in the original. Swarms of all kinds of wild beasts. Wisd. xi. 17, 18, 19.

22. Goshen, the Heavenly Kingdom; no swarms (= no temptation) there.

25. How Satan seems to give up a point—really giving up nothing.

   Sacrifice in the land = serve GOD outwardly, provided you remain my people.

26. Abominations = idols = cattle, because of the chief idol, the bull Apis (black bull, with white star on his forehead).

28. Still seeming to give up, but paltering with Moses.
Where again the test by the Three Days?
Even the wicked know the worth of a good man's prayers—"intreat for me;" and so Simon Magus.

CHAPTER IX.

3. Plague of the murrain.
Where do we find that God cares for the sufferings of cattle? Jonah iv. 11.
Cattle = worldly possessions; yet even in these, especially under the old law, a difference put between good and bad.

8. The Israelites made to work in the furnace—therefore, by the ashes of the furnace, a plague.
What the Israelites built? The Pyramids.

11. Seems that the magicians could perform the plague that preceded.

16. And this explained by Rom. ix. 17, 18.

18, 19. In wrath GOD remembers mercy. A warning here even to the wicked: as Gen. vi. 3, while Noah preached.

29. *As soon as I am gone out of the city*—prayer in solitude. So Isaiah xxxviii. 2; S. Mark i. 35.

31. *The barley was in the ear.* Passover [now about to be instituted] came in the middle of Spring; barley harvest at the end of April. [Undesigned coincidence.]
Flax was bolled, i.e. in bud.

32. *Wheat and rie.* [A later crop.]

CHAPTER X.

4. *Locusts:* where else sent as a punishment? Joel i. 4.
Where described? Joel ii.
Where prayed against? 2 Chron. vi. 28.
Where allowed to be eaten? Lev. xi. 22. Where eaten? S. Matth. iii. 4.
This plague answers to what? Rev. ix. 3.

10. Satan endeavouring to keep a hold on the sinner.

13. Notice how GOD works by means—not the locusts immediately, but the East wind, and then the locusts.
So our LORD'S miracles. S. Matth. viii. 3; S. John ix. 6; S. Luke vii. 14.
So in the Old Testament. 2 Kings iv. 41, iv. 34, vi. 6.

17. Another example of a king who thus prayed, and yet turned not from his evil way? 1 Kings xiii. 6.

22. And in the darkness, horrible visions, Wisdom xvii. 4-10. This a type of the "outer darkness;" S. Matth. viii. 12, xxiv. 51, xxv. 30.

25. Pharaoh's last offer. Notice all:—
1. Not go at all, v. 2.
2. Go—but in the land, viii. 25.
3. Go out of the land, but "not very far away," viii. 28.
4. Go—but not your children, x. 10.
5. Go—with your children, but not your cattle, x. 24.

29. Yet he did see them again, xii. 31. How this? Probably, I will of *my own accord* see thy face no more. Others say that this was in the dark. Others that it was merely an *intention* of Moses, and that he did not speak by prophecy. And so Nathan, 2 Sam. vii. 3, who corrected himself when inspired, *v.* 5.

CHAPTER XI.

2. *Borrow:* signifies here to ask for as a gift, and not as a loan.

3. The *man Moses* being *very great.* Compare with Mordecai's exaltation after Haman's death, Esth. ix. 4.

4. *About midnight.* Cf. our LORD's rising, about midnight.

8. *In a great anger.* "Be ye angry, and sin not," Eph. iv. 26.

CHAPTER XII.

1. What the Jewish months were?

   This month, Abib, = part of March and April; Deut. xvi. 1.

5. Lamb = our LORD, Rev. v. 6.

   Without blemish. Heb. vii. 28.

   Of the first year—the prime of life. And so our LORD was crucified in the prime of His life (at the age of 33 according to the flesh).

   Kill it in the evening—*i.e.* at 3 o'clock; the time our LORD died: so that the true Paschal Lamb and the type were slain at the same moment.

The blood, on the side and upper beam—*not* on the floor.

Why not? See Heb. x. 29. [And also making the sign of the Cross.]

Roast with fire—the anger of GOD; Heb. xii. 29.

8. *Unleavened bread.* Leaven = sin: Amos iv. 5; 1 Cor. v. 6; S. Matth. xvi. 6.

Bitter herbs—all the concomitants of the Passion.

10. So, in like manner, His soul was not left in hell, neither His flesh did see corruption. Ps. xvi. 10; Acts ii. 27, 31.

22. *Hyssop*—also bitter, and the type of that hyssop which was offered to our LORD on the Cross.

It was the fourteenth day of the first month; as was appointed in Numb. ix. 11.

In a case of necessity, fourteenth of the second month, 2 Chron. xxx. 2.

29. Where else this described? Wisd. xviii. 5.

32. A very vain prayer = Numb. xxiii. 10; Acts viii. 24.

As Pharaoh here } prayed for a blessing { so Ex. xv. 19;
so Balaam } { Numb. xxxi. 8.

36. *Lent* unto them, &c. Ought to be written "gave."

What is a Sacrifice? Anything offered to GOD for the sake of turning away His anger.

Where first read of? Gen. iii. 21.

Under the Jewish law, generally speaking, sacrifices of blood: so that S. Paul, "*almost* all things," &c. Heb. ix. 22. Thus of lambs, goats, oxen, birds.

Killed: 1. Without blemish. 2. Male (except Lev. iv. 28).

Not killed, scapegoat (Lev. xvi. 22, xiv. 53).

But some without blood [other offerings]: flour, Lev. ii. 1; cakes, Lev. ii. 4 (*meat offering*—what? [not flesh but flour, &c.]); green ears of corn, Lev. ii. 14; wine, Ex. xxix. 40.

And in earlier times: bread and wine; Melchizedek, Gen. xiv. 18.

In Jewish sacrifices, generally, two parts:

1. That which was burnt, and so offered to GOD.
2. That which was eaten.

Thus a sacrifice generally also a feast [*i.e.* where a sacrifice, there a feast].

And so constantly. 1 Sam. ix. 12, 13.

So the kings gave presents to the people: Hezekiah, 2 Chron. xxx. 24, 25; xxxv. 13; Nehem. viii. 9, 10.

What part burnt? Lev. iii. 4.

But sometimes all burnt. So sin offering, Lev. vi. 9.

Sometimes offered in another way, and only eaten, Lev. ii. 12.

Wave (Exod. xxix. 24, 25), or Heave offering (Numb. xviii. 19).

The Passover the greatest instance of this.

We gather: that a sacrifice need not be of an animal; nor burnt; but may be of wheat, and eaten.

38. *Mixed multitude*—those who pretend to go with the people, for the sake of worldly advantages.

41. How GOD does not let affliction last one hour longer

than is for our real good—*the selfsame day*, out of 430 years.

Where these 430 years prophesied of first? Genesis xv. 13.

46. *In one house:* in the Church.

Break a bone——. Therefore, S. John xix. 33, 36.

CHAPTER XIII.

2 and 13. How did our LORD fulfil this, as the firstborn of Mary? S. Luke ii. 23, 24; Lev. xii. 8.

Here the firstborn said to be redeemed with a sacrifice; whereas, Numb. iii. 12, the Levites are said to be taken instead of the firstborn: the one being a type of the carnal sacrifice of the law, mentioned in Exodus; the other a type of the priesthood of all the Church of the firstborn, 1 S. Pet. ii. 9.

17. GOD'S care over the weak. Isaiah xl. 11; and so Judg. vi. 36, vii. 9, 10.

19. Bones of Joseph: the first notice of the virtue attaching to the dead bodies of Saints. 2 Kings xiii. 21.

21. Pillar of cloud: 1 Kings viii. 12. Pillar of fire: Heb. xii. 29; Is. xix. 1; which is a prophecy of our LORD'S going down into Egypt.

CHAPTER XIV.

1, 2. Man's extremity, GOD's opportunity; or,

When thou fearest,
GOD is nearest.

Then the type:

Egypt = the state of sin in which we are born.

The wilderness, the road to Canaan, = the state into which Baptism puts us.

Baptism = Red Sea.

Children of Israel preserved—how? 1. By water. 2. By cloud.

See 1 Cor. x.

By water, would not have been sufficient: the Egyptians pursued into the sea, and might have overtaken them. Therefore the cloud also went between the two.

Thus of Baptism: water, and the SPIRIT.

Water, in itself, no more capable of delivering from original sin than the Red Sea the Israelites. It needs the HOLY GHOST descending on the water.

John's Baptism nothing; Acts xix. 4. *He* shall baptize you—— (S. Matth. iii. 11). And see how S. Paul works this out.

3. Just when Pharaoh thought them shut in, then deliverance at hand.

Just when Satan thought all hope for men over, our LORD's triumph was close; S. Matth. xxvii. 54.

7. *Six hundred* chariots.

6, we have seen, = the sign of temptation.

6 petitions in the LORD's Prayer.
6 Epistles in Revelation.
666, number of the beast.

14, 15. Exactly that of S. Paul. "Work out your own salvation with fear and trembling. *For* it is GOD that worketh in you." Phil. ii. 12, 13.

20. And so Isaiah viii. 14.

CHAPTER XV.

2. So Isaiah xii. 2.
Who did really prepare Him an habitation? and who wished? 2 Sam. vii.

3.*l.* Referring to Ex. iii. 14 and vi. 3.

4. Type of Baptism.

6. When *became glorious?* On the Cross; when indeed it *dashed in pieces the enemy.*

9. When above all times? In our LORD's Passion.

10. *The sea* of GOD's mercy. "One deep calleth another:" deep of misery, deep of mercy.

11. *Glorious*, &c. Plain reference to the Blessed TRINITY.

12. Again the Cross.

13. And so there. *Guided them in Thy strength*—manifested in the Resurrection—*to Thy everlasting habitation.*

20. First the men of war in their song; then the women in theirs. So first the Martyrs, and other valiant men, who passed the Red Sea of their passion, praised GOD in their way; and now we, who compared with them are as effeminate as women, in our way.

Miriam;	=	Mary;
the first song in the Old Testament.		the first song in the New Testament.

22. *Moses brought.* The young and weak in faith want leading and guiding.

Shur. See Gen. xvi. 7.

Three days. Compare Exod. v. 3.

The journey in which they thought all their troubles would be ended was indeed then beginning.

How we know that their journeyings were types of us? 1 Cor. x. 1, &c.

24. *Murmured.* This their first murmuring; and it was treated kindly, and not even rebuked.

Then, second, xvi. 7; for which they were rebuked, but no more.

Third, Numb. xi. 33.

25. Two senses:

Red Sea = deliverance of the Church from Satan.

Marah = the Jewish ordinances, which neither the Christians nor their fathers were able to bear; Acts xv. 10: abrogated by the Cross. (Compare "the Jews *tempting* GOD" with this verse.)

(2) Red Sea = Baptism of each particular Christian.

Marah = temptations and trials—sweetened by the Cross.

Compare this miracle with 2 Kings iv. 41 and vi. 5.

27. *Elim* = folds of sheep = the Church. The twelve wells, Apostles; and thence, Bishops.

Seventy palm trees = seventy disciples; and thence, priests.

CHAPTER XVI.

3. As these desired to return into Egypt, so the Jews and their followers to return to their old carnal observances.

We have in their early wanderings in the wilderness:

1. The manna; = the Blessed Eucharist.
2. The smitten rock; = the Passion generally.

Manna rightly first; because the Holy Eucharist instituted before the Passion.

8. We must distinguish this flight of quails from that in Numb. xi. This much smaller and partial.

Quails, *in the evening*, = old law of Sacrifices, in a time of darkness, and as preparation for the new.

Manna, *in the morning*, = in the clearness of the Christian dispensation.

Bread; the Blessed Sacrament.

To the FULL; in all its fulness of grace.

13. Notice: Quails covered the camp, but no further. Jewish law for the country of the Jews, but not beyond.

Manna lay all *round* the camp; not in it. The New Sacrifice has filled the world.

They had to go out of the camp to get it. Compare Heb. xiii. 13.

The Israelites in three ways disobedient:

1. GOD commanded them to gather an omer. Some gathered more, some less.
2. Not to keep it till morning: and they did.
3. Not to look for it on the Sabbath: and they did.

18. Signifies that the Body and Blood of CHRIST are as much received in the smallest particle of the Holy Mysteries as in the largest.

19. A lesson of what our LORD says, S. Matth. vi. 34. But, mystically, that the greatest means of grace are also the greatest dangers when abused; and so S. Matth. v. 13; 2 Cor. ii. 16.

33. The manna in the Ark = the supply of the Blessed Sacrament in the Church. (The Blessed Sacrament confided to the Church.)

What else in the Ark? Heb. ix. 4. But: 1 Kings viii. 9.

It might have been lost, in 1 Sam. iv.-vi.

What shows the care they took of what had been in the wilderness? 2 Kings xviii. 4.

35. Till when? Joshua v. 12.

Which shows that —— literally? [The miraculous support given as long as needed, but no longer.] Mystically? [Rev. xxi. 22.]

Omer = six pints.

CHAPTER XVII.

2. What the meaning of tempting GOD? Unreasonably requiring proofs of His Power; presumption.

Rock smitten twice—here and at Numb. xx. "That Rock was CHRIST:" so, we saved by our LORD'S Life—and Death.

First time—the stream did not follow, but was merely like a pool.

Second time—it followed to the end.

So, CHRIST'S bodily presence and life in this world were only of temporary benefit. His Passion and wounded Side follow still.

Tempt. Who says that we are not to tempt? How many times did the children of Israel tempt?

[Compare with our Lord's temptations.]

1st Temptation. Loaves, of stones. Answer, Deut. viii. 3; which refers to temptation about manna.

2nd. Pinnacle of temple. Deut. vi. 16.

(The devil tried if He were the Son of GOD by a further exhibition. Here—"Is the LORD among us, or not?" Ex. xvii. 7.)

3rd. To worship Satan. Deut. x. 20; of the golden calves.

Notice: forty years in the wilderness; forty days.

After the temptation, the Cross, as *v.* 12; then the Altar, *v.* 15.

8. Not only *fought*, but—Deut. xxv. 17, 18: and their punishment.

The command afterwards. 1 Sam. xv. And because he did not? 2 Sam. i. 8-10.

Foretold by? Numb. xxiv. 20.

First that warred against Israel. End of them: 1 Chron. iv. 43.

9. Moses on the hill = Calvary: rod = Cross.

Moses, two bystanders; our LORD, two thieves.

And *His* hands were steady till —— (*v.* 12).

And then (*v.* 15) the connexion of the Altar with the Cross.

10. Who Hur? [Exod. xxxi. 2; 1 Chron. ii. 19.]

Moses = CHRIST.

Moses willing, but unable; as our LORD falling beneath the Cross.

A stone. Cf. Ps. xxvii. 5.

Going down of the sun. So our LORD's hands.

CHAPTER XVIII.

1. How did Moses first come to know him? Ex. iii.

What virtue had he then exercised? Hospitality. Heb. xiii. 2.

Which rewarded, by his descendants having a home in Israel. Judges iv. 11.

2. Zipporah—returned with him into Egypt; Ex. iv. 20. He had probably sent her back when the anger of Pharaoh might have endangered her.

3. Gershom—not the more famous son of Levi.

4. *Sword of Pharaoh:* when? Exod. ii. 15.

9. *Rejoiced.* Compare Ps. cvi. 5; and 1 Cor. xiii. 6.

10. Where another Gentile blessing GOD for the same thing? 2 Chron. ii. 12.

12. Shows how loose was the law of the Priesthood then.

19. Inferior may give good advice to superior.

27. Numb. x. 29, 30, and also Judg. iv. 11.

CHAPTERS XXI., XXIII.

xxi. 6 Ps. xl. 6; Is. l. 5.

xxiii. 3. Always taught by the Church to countenance rather poor than rich.

10. Sabbatical year. Lev. xxv. 4-6, 19-21, xxvi. 34.
Never observed: see 2 Chron. xxxvi. 21; Dan. ix. 2.
Seven times seven = jubilee. Lev. xxv. 8.

15. *Seven days* = octave; first and eighth day. Lev. xxiii. 36, 39.
Octave of different times: Christmas; Easter; Whitsuntide; Epiphany.

16. *Harvest* feast of weeks = Pentecost, Ex. xxxiv. 22.
Ingathering = Tabernacles, Deut. xvi. 13 = seventh month, Lev. xxiii. 34.

17. *Three times.* Yet notice S. Luke ii. 41.

19. *Kid.* Three times.

Where else care for beasts? Jonah iv. 11. Birds, Deut. xxii. 6.

23. Which omitted? Girgashites.

28. *Hornets:* Deut. vii. 20. Do we read of them? Josh. xxiv. 12.

31. *Bounds.* [The extent of the kingdom in the time of Solomon.]

CHAPTER XXV.

1. What S. Paul says of this tabernacle, Heb. viii. 5.

2. *Willingly.* So, first Temple, 1 Chron. xxix. 14; second Temple, Ezra ii. 68.

10. *Ark,* first, because type of the LORD.

11. *Crown* = Crown of Thorns.

12. *Rings* to carry the Ark = Evangelists.

15. Why the staves in? Preachers always ready. So afterwards, 1 Kings viii. 8.

17. *Mercy seat* = ——?

18. *Cherubim.* Heb. ix. 5; 1 S. Pet. i. 12.

22. What stood above the Ark? Lev. xvi. 2. In first Temple, 1 Kings viii. 10; not in the second Temple.

30. *Shewbread.* Lev. xxiv. 5-8; 1 Sam. xxi. 4-5; S. Matth. xii. 4.

CHAPTER XXVIII.

1. *Nadab*, &c., their end. Lev. x. 2.
   In whose line? and who his son? and what he did? Ps. cvi. 30.

4. *Ephod* = alb.

21. *Twelve stones.* [Rev. xxi. 19, xxii. 2.]

30. *Urim and Thummim*—light and illumination. Lev. viii. 8; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra ii. 63; Neh. vii. 65.
   How this came? They say, [in the appearance of] a light.

31. *Robe* = chasuble.

CHAPTER XXIX.

1. Aaron's consecration. How [was] that of Jeroboam? 2 Chron. xiii. 9.

4. Referred to, Heb. x. 22.

6. *Crown*—holiness to the LORD. Ps. cxxxii. 18.

7. Only Aaron *anointed.*

10. Bullock = sin.

13. Fat, always burnt.

15. First ram burnt.

19. (Lev. iii.) Second, peace offering—waved—eaten. How cooked? *v.* 31.

38. Daily sacrifice. Numbers xxviii. 9; 1 Kings xviii. 36; 2 Chron. xiii. 11; Dan. ix. 21; Judith ix. 1.

CHAPTER XXXI.

3. The HOLY GHOST the author of art: and why? All art depends on the Incarnation. That wrought by the HOLY GHOST.
   Images forbidden (by Œcumenical Councils).
   Who [wrought like work] in the Temple? 2 Chron. ii. 14. These Jews; that Jew and Gentile.

6. *Tribe of Dan* in both cases.

9. *His foot.* [Exod. xxxviii. 8. These were women consecrated to GOD. Cf. 1 Sam. ii. 22.]

12. [Commands had been given for] holy places: now holy times. Ezek. xx. 12.
   Sabbath—two reasons [Ex. xx. 11]; Deut. v. 15.

15. *Put to death*—man gathering sticks, Numb. xv. 32-36.

CHAPTER XXXII.

1. *Aaron* and Hur. [Tradition that Hur was now slain, a martyr, for withstanding the idolatry of the people.] Moses now second time rejected.

2. Where else of earrings? Judg. viii. 24.
   Why *break off?* A ruse.

4. Why calf? [Because they remembered the Egyptian worship of the bull Apis.] Describe.
   Who else [made] calves? [1 Kings xii. 28.]
   As long a process as could be. [Aaron fearful of the people, and yet delaying as long as possible to gratify them.]

6. 1 Cor. x. 7.

7. *Thy, thou.* [Rebuke of Moses' vainglory. Num. xx. 12.]

11. Moses type of CHRIST in His intercession.

15. False ideas, as we paint them [written only on one side].

17. Joshua—left.
    Break calf. Ps. lxxiv. 15.

24. Prevarication (Jewish tradition).
    Deut. ix. 20, *prayed for Aaron.*
    Mercy, *v.* 32, and severity, *v.* 26, = our LORD'S intercession [and His] judgment.
    Levi [by this day's act had his curse turned to a blessing: received the birthright, *i.e.* the spiritual primacy, &c.: *scattered in Israel*, was especially provided for as GOD'S own servant.]

32. Rom. ix. 3.

CHAPTER XXXIII.

1. *Which* Thou *hast brought up.*

2. Seven nations = seven deadly sins. Which omitted?

6. Cf. Ex. xxxii. 3. Punishment of sin: Isaiah iii. 18; Wisdom xi. 15.

7. Going *out.* [Heb. xiii. 13.]
How the Tabernacle [made]? Not all at the same time. Built while the variance lasted; finished afterwards [= the Church, building in strife and infirmity; finished in an eternity of peace].

9. *Cloudy pillar.* Ps. xcix. 7.

11. Moses = law; Joshua = grace; Tabernacle = CHRIST.
Departed not. [? S. John i. 14. Also, of our LORD, as to His Divinity, departing not from heaven when present on earth in His Humanity.]

12. *By name*—as written in the Book of Life. Jerem. i. 5.

22. The true Rock.

CHAPTER XXXIV.

2. Come up: for how long? Why so long?

3. *Flocks and herds.* Heb. xii. 20.

4. *Who* hewed?

7. Here mercy, first; giving the law, second. In the first law otherwise.

Children's children: as 1 Sam. ii. 31; 1 Kings ii. 27.

Three Feasts: Passover; Weeks, or Pentecost; Tabernacles, or ingathering.

23. See, did they? [S. Luke ii. 41; Neh. viii. 17.]

24. Foreshown, Gen. xxxv. 5.

25. *Leaven* = sin.

26. *Kid.* [Teaching tender-heartedness.]

29. 2 Cor. iii. 13. Transfiguration.

Moses = CHRIST; Lent; Intercession; Self-offer; Transfiguration.

LEVITICUS.

CHAPTERS III. AND IV.

Of the Jewish Feasts of Sacrifices.

Two great divisions: peace offerings and sin offerings: see chap. vii.

iii. (1) Peace offering. Male or female.

iv. (2) Trespass and sin offering. Priest's sin, and congregation's.

7, 18. Altar of incense.

12. Carried without the camp. (Not if ruler or common men, *vv.* 22-31.)

Burnt offering { burnt offering, i. iii.
meat offering, ii.

Sin offering { sin offering for ignorance, iv.
trespass offering, v.

CHAPTER V.

Second division of sin offering—*trespass offering.*

Adjuration :

Judges xvii. 2 ;
1 Kings viii. 31 ; } cursing.
Prov. xxix. 24 ;
S. Matth. xxvi. 63.

2. Typically. 2 Cor. vi. 17.

4. *In one of these*—either breaking a promise, or keeping a wicked promise.

Rash oaths—who? Jephthah ; Herod ; Jews, Acts xxiii. 21.

1 Sam xxv. 22.

We have no idea of the number of Jewish expiations. Cf. Maimonides.

7-11. Small sacrifice for offence in word, because so easy.

11. *Oil, frankincense.*

Blood of sin offering on horns, Lev. iv. 25.

Blood of trespass offering round horns, Lev. v. 9.

15. Ignorance which need not have been. Ezra x. 19.

16. Estimation.

17. They say : in a case where he did not know, if he thought it might be, it was, sin. Ps. xix. 12 ; Rom. xiv. 23. Explain.

CHAPTER VI.

Still trespass offering.

2. *Against the* LORD. Ps. li. 4.

4. Robbery, theft.

5. S. Luke xix. 8.

9. Now we come to the *daily sacrifice.* Our Daily Sacrifice. Daniel ix. 27. More by and bye.

11. When? Heb. xiii. 11-13.

12. Nehemiah x. 34, xiii. 31.

Now for Priests.

14. Not a continual meat offering.

18. Hag. ii. 12-14.

23. *Meat offering*—usually eaten. Heb. ix. 9, 10 (typical of Jewish Church).
Numb. xxxi. 23; Ps. lxvi. 12.

CHAPTER VII.

8. *Skin:* where first? [Gen. iii. 21.] How then obtained? [From beasts sacrificed.]
Difference in burnt offering and sin offering. Ex. xxix. 14.
Rom. xiii. 14.

10. 1 Cor. ix. 13. Thank offerings. Amos v. 11.

13. Peace offering, third day; thank offering, first day.

18. *Bear his iniquity*—no sacrifice. Heb. x. 26.

21. Abrogated, Rom. xiv. 14.

23. Difference between fat and blood.

26. Blood prohibited, Gen. ix. 4; Acts xv. 29, a canon of discipline.

32. *Heave offering* of the Cross.

Chapter IX.

1. Octave. On the octave the same offerings—*three*. Ezek. xliii. 27.

8. Who offered before? Doubtful in preceding chapter. Exod. xxix. 11.

17. Who had sacrificed that burnt sacrifice?

22. *Form.* Numb. vi. 23-27.
Who else besides a Priest? 1 Kings viii. 55.

23. This explains S. Luke i. 21, 22.

24. Fire came down: where else? 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1-3.
How else? Judg. vi. 21; and, it appears, xiii. 20.

Chapter X.

1. Why they did? *v.* 8.
What fire it should have been?
Who in like manner slain at the beginning of the Church?

Who else died so? Numb. xvi. 35; 2 Kings i. 10 (referred to in Heb. xii. 29).

Who else for irreverence? 2 Sam. vi. 7.

5. Why *coats* used in it? [To prevent the ceremonial defilement by touch.]

6. Ezek. xxiv. 16, 17.

7. S. Matth. viii. 21, 22, "Suffer me first," &c.

17. Isaiah liii. 11; Heb. ix. 28; 1 S. Pet. ii. 24.

CHAPTER XI.

1. Everything good in itself: [contrary] heresy, 1 Tim. iv. 3.

Clean and unclean before the Flood: how one knows.

Where do we find it carried out? Dan. i. 8; 2 Macc. vi. 18; Rom. xiv. 2, 3.

Reasons for this:

1. Test of obedience.
2. Distinction from the heathen. Mystical.

When abrogated? Acts xv.

3. Psalm i. 1, 2.

5. Coney [marmots]. Ps. civ. 18.

No idea of the books written on these laws.

13. Unclean birds. Rev. xviii. 2.

35. Wonderfully burdensome.

40. Difference between dead bodies of clean and unclean.

CHAPTER XIII.

1. Leprosy—[these laws concerning it] distinctly peculiar to the Jews: curable only by GOD. 2 Kings v. 3-7.
   Leprosy [common in the] Middle Ages; now in the Isles [of the Levant: and tended by] Sisters of Mercy.
   Where as a punishment? Gehazi, 2 Kings v. 27; 2 Chron. xxvi. 19; Miriam, Numb. xii. 10.
   Show to the Priest = Confession.

3. *White. Deeper than skin.*

13. I said, I will ——? [Ps. xxxii. 5.]
   S. Matth. viii. 2.

44. *Utterly* unclean.

45. Cover lip. Ezek. xxiv. 17, 22.

46. *Alone.* 2 Kings vii. 3 [an instance of their collecting together]; and again [S. Luke xvii. 12].
   Generally [they dwelt] entirely separate.

CHAPTER XIV.

4. Types may be double: as [in the case of] Isaac.
   [Here is cleansing by] water and blood [or, our LORD'S ascending to the Right Hand of GOD to make intercession for us, in the same nature in which He had suffered].
   Ps. cii. 7, "watched, even as a sparrow."
   Cedar wood = soundness: hyssop = cleansing: scarlet = [the Blood of CHRIST].

10. Notice similarity of consecrating Priest and cleansing leper.

21. Yet he must have one lamb. [S. John i. 29.]

35. Prov. iii. 33; Zech. v. 4.

CHAPTER XVI.

2. The Tabernacle and Temple divided: how? answering to what? [Into three parts: answering to Sanctuary, Chancel, and Nave.]
   Day of atonement = Good Friday.
   Goat clean; yet unclean: double type [2 Cor. v. 21; S. Matth. xxv. 33], as in the case of Isaac.

17. No man. Heb. ix. 7.

21. Death of the scapegoat. Bearing all; Heb. ix. 28.

33. *An atonement;* fivefold, before the Tabernacle.
   Acts xxvii. 9 [alluding to this September fast].

CHAPTER XVII.

3. This law in the wilderness only, not in Canaan; Deut. xii. 15, 21. [In the heavenly Canaan the service of GOD will be ease, not difficulty.]

4. *Offer*, mystically: S. John x. 7; Is. lxvi. 3. [Nothing acceptable unless offered through CHRIST.]

5. Where were they always to offer? *vv.* 8, 9.

Did they? [No: but at high places of their own devising.]

These were sometimes taken away; 2 Chron. xiv. 3, xvii. 6: sometimes not; 2 Kings xv. 4, 35.

Sometimes good men—Samuel, 1 Sam. vii. 9; 2 Sam. xxiv. 25; Elijah, 1 Kings xviii. 30.

Contrast Malachi i. 11.

7. "As for all the gods [of the heathen, they are] but devils."—*Vulgate.* The word [devils = goats]. So: "Great Pan," the pervading spirit, represented with goat's legs and horns. Deut. xxxii. 17; 2 Chron. xi. 15.

10. Blood: where forbidden first? [Gen. ix. 4.] 1 Sam. xiv. 33; Ezek. xxxiii. 25.

16. *Bear his iniquity.* Heb. x. 22.

Chapter XXIII.

5-6. Eve and festival.

11. *After the Sabbath—i.e.* some say, after the Saturday in the octave; some, the festival itself.

Prov. iii. 9, 10.

14. Elijah and widow. [1 Kings xvii. 13.]

15. Pentecost.

17. *With* leaven; *two* loaves. Jews and Gentiles. [Not, as the Passover, a type of the separation of the Jews.]

22. Ruth ii. 3-7; Ps. cxii. 9; Prov. xi. 24, 25.

24. New year [according to Jewish computation]?
Seventh month. [The supposed time of the] Creation.
Numb. xxix. 1-6; Ezra iii. 6; Ps. lxxxi. 1-4.

26. In that day the High Priest went in[to the holy place].
Lev. xvi. 29, &c.

CHAPTER XXIV.

3. Continual burning. 1 Sam. iii. 3, 4.

5. In one sense, type of the Blessed Sacrament. [Our LORD's sacrifice always represented before GOD.]
1 Sam. xxi. 6; S. Matth. xii. 3-5.

7. Frankincense.
How was the table covered in travelling? Numb. iv. 7, 8, x. 33. Two covers after the Captivity.

10. Exod. xii. 38; Numb. xi. 4.

11. *Blaspheme.* 1 Kings xxi. 10.

CHAPTER XXVII.

2. What kind of vows?
Nazarite, Numb. vi.
What vow not binding? and why?
What of S. Mary?
Where last we hear of a vow? Acts xxi. 23.
Numb. xxx.

21. Once the Church's, always the Church's.

28. Achan, Jephthah [Josh. vi. 17-19, vii. 13-26; Judges xi. 36].

"But no man may redeem his brother, nor make an atonement unto GOD for him. For it cost more to redeem their souls."

32. Jerem. xxxiii. 13; Ezek. xx. 37—easily mistaken [for a symbol of chastisement]. Cf. Micah vii. 14, and "Thy *rod* and Thy staff comfort me."

NUMBERS.

CHAP. VI.

2. *Nazarite* = separation. Also ——?

3. Grapes so great a part of food.

7. *Unclean:* how? [By touching the dead body.] Type about father and mother: S. Matth. viii. 21, 22; 2 Cor. v. 16; Lam. iv. 7.

18. On the fire *under* the Altar. For how long? Sacrifice temporary.

Blessing—triple. Isaiah vi.

CHAPTER XI.

1. *Uttermost.* Where are we most likely to meet temptation? [The further we go from means of grace = Tabernacle.]

Another example, Deut. xxv. 18.

4. *Mixed multitude:* where else evil? Lev. xxiv. 10.
"Evil communication," 1 Cor. xv. 33.
Fatal temptation to man first; and here. Seventh Commandment.

6. Sin like that of those who despise the Holy Communion; Wisd. xvi. 20, 21.

7. *Bdellium:* where found? Gen. ii. 12.

11. Jer. xv. 10.

16. *Seventy.* Jacob's house; Judg. ix. 5; Ex. xxiv.; seventy disciples.

26. *Eldad:* why? [That when GOD wills, He gives grace without means.]

31. Where quails first mentioned? Came up? and how? [Flying low, three feet from the ground, and so easily caught.] Upon ——?

CHAPTER XIII.

Order of tribes, where different?

16. Who else had their name changed? Daniel and the Three Children, Abraham, Sarah, Joseph, Gideon, S. Paul.
Joshua: what also? Heb. iv. 8.

17. Gen. xiv. 10. *The* mountain = the hill country of Judæa, S. Luke i. 39.

21. *Rehob:* where? Josh. xix. 28.
Generally, from Dan to Beersheba.

22. Zoar = Talmai.

25. Symbolic—forty days. What else? Moses (twice), Elijah, Deluge, Lent. [Type of life in this world.]

29. *Sea.* What sea?
Anak. Where first mention of giants? [Gen. vi.] Who last? Deut. iii. 11. Nine cubits, 15 feet: Goliath, six cubits, 10½ feet.
1 Chron. xx.

CHAPTER XVII.

3. Go over the primogeniture.
Reuben: why not?
Simeon, Levi: why not?
Judah.
Levi recovered it, and then lost it,—when?

8. Reference in Ps. cx. 2; Ezek. xvii. 24.

10. Where kept? Heb. ix. 4.
Where reference? Isaiah xi. 1.
The almond, how in church art? [Floriated cross.]

CHAPTER XVIII.

1. How *bear iniquity?* Ezek. iii. 18, 19; Acts xx. 26, 27.
The analogy of the Jewish Priesthood.

6. Who really did *do the Service?*

19. 2 Chron. xiii. 5.

20. Law of the Levites.

CHAPTER XIX.

The water of separation, why necessary?

What were cases of ceremonial pollution? Touching a dead body; or water into which a dead thing had fallen; or a leper.

2. Heifer—a type of CHRIST:
   1. Red. Is. lxiii. 2.
   2. Spotless.
   3. Upon which never came yoke Free from the yoke of sin.

3. Where to be slain? Heb. xiii. 11.

For what other sacrifice a heifer appointed? Deut. xxi. 3, the heifer for the case of an uncertain murder.

5. The heifer to be burnt in Eleazar's sight.

Sprinkled seven times. Seven deadly sins: which? Seven graces of the HOLY GHOST: which? Seven effusions of our LORD'S blood: what?

6. *Cedar wood*—the emblem of incorruptibility.

These three things used in what other sacrifice? Lev. xiv. 6.

Hyssop, where referred to in the Psalms? Ps. li. 7.

9. The ashes to be gathered by a man that was clean; he that burned the heifer becoming unclean. "He hath made Him to be sin for us, Who knew no sin," &c., 2 Cor. v. 21.

Notice: That this water of separation, according to the Rabbis, only applied to touching a dead human body.

The ashes of this one heifer lasted till the days of Solomon.

16. Uncleanness contracted by touching a grave. Serves to explain S. Luke xi. 44, "Ye are as graves which appear not."

17. *Running water.* So in the cleansing of the leper. [See margin.]

18. In reference to this, Ps. li. 7; Ezek. xxxvi. 25; S. John xv. 3; and especially Heb. ix. 13. And so, again, Eph. v. 26.

20. *Shall be cut off.* So of circumcision.

22. See the question in Haggai ii. 13.

CHAPTER XXI.

2. *Vow.* What other example? Jacob, Jephthah.

3. *Hormah:* what before? [Zephath; Judg. i. 17.]

4. *Discouraged:* how we? [For the same reason, *because of the way.*]

5. First murmuring at what? *Light bread.* Ps. lxxviii. 19; 1 Cor. x. 9.

8. *Serpent:* why *like?* Death [overthrown] by death. Goliath; Benaiah; Holofernes.

What became [of it? 2 Kings xviii. 4.] Good and bad. [So:] our LORD [a savour of life unto life, or a savour of death unto death].

14. What else quoted?

CHAPTER XXII.

1. *Moabites*—descended from Lot. Midianites from Abraham by Keturah, Gen. xxv. 2.
   Where was this verse written? [In the wilderness.]
   Why? "On *this* side."
   Moab to be restored, Jer. xlviii. 47.

5. *Balaam.* Some say, the same as Elihu. Twice mentioned in New Testament: 2 S. Pet. ii. 15; S. Jude 11.

7. *Rewards.* As 1 Sam. ix. 7, 8.
   Who, being heathen, spoke truly? Caiaphas, S. John xi. 50; old prophet [1 Kings xiii.]; Pilate's wife [S. Matth. xxvii. 19]; Virgil.

13. He showed his wish [to go with them].

18. So Micah iii.

20. GOD sometimes permits in anger.

23. Often, in visions, animals are said to have seen first.

28. Two beasts speak—serpent and ass. Serpent was more subtle than any beast of the field. GOD chooses the dull animal. [1 Cor. i. 26-28.]

31. Is. xxvi. 11, "LORD, when Thy hand is," &c.

32. Perverse before *Me.* Who speaks?

34. *I have sinned.* Who else made the same vain confession? Ex. ix. 27; 1 Sam. xv. 30, xxvi. 21 [S. Matth. xxvii. 4].

CHAPTER XXIII.

1. Where does GOD reject sacrifices as such [*i.e.* the letter without the spirit]? Isaiah i. 11.

   An [equal number in] sacrifice: 1 Chron. xv. 26; 2 Chron. xxix. 21.

   The usual number twelve; and why?

7. *Parable.* Job xxvii. 1; Hab. ii. 6. A story, saying; = proverb, S. John xvi. 25.

9. Of the Church.

   Alone. Jews (Gipsies), Esther iii. 8; all over Europe; persecuted.

10. Abraham's two promises: Gen. xiii. 16 (dust) [= Church Militant]; xv. 5 (stars) [= Church Triumphant].

    Jacob, Supplanter, = Church Militant; Israel [He that sees GOD] = Church Triumphant.

    Fourth part.

    Then: *the death of the righteous.*

13. 1 Kings xx. 23, local gods [which was the belief of the surrounding nations].

14. Pisgah: what happened there? Deut. xxxiv. 1.

21. Jerem. l. 20.

CHAPTER XXIV.

2. *Spirit of God.* On whom else? 1 Sam. x. 10, xix. 20; 2 Chron. xv. 1.

4. *Falling:* how? What do italics [in our version of the Bible] mean?

5, 6. Order of the Church. [Tents = laity: tabernacles = clergy.]

Thirty, sixty, an hundredfold: how? [All spread forth in the valleys of humility, of the meek and lowly King; but some as gardens, enclosed indeed and watered, but not especially planted by GOD, = ordinary Christians: lign aloes planted by Him = lives devoted to Him in holy widowhood, &c.: cedars = lives of holy virginity. The same order in our LORD'S parable.]

7. Where our LORD says the same? S. John vii. 37.

Out of his buckets: why?

Many waters: how? Eccles. xi. 1.

Agag—name successively [given to a race of kings]; as Pharaoh, Abimelech.

What king *literally* higher? [Saul.]

8. *Eat up.* What of the seven nations?

9. *Blessed is.* Gen. xii. 3, to Abraham; Gen. xxvii. 29, to Jacob.

This of the Church: so of the LORD of the Church, Acts ix. 5.

10. What was their punishment for hiring him? Deut. xxiii. 4; and cf. *vv.* 7, 8.

14. Did he ever return? [*v.* 25.]
To what people then? [Midianites, Numb. xxxi. 8.]

17. *Not now; not nigh.*
Star: where? 2 S. Pet. i. 19; Rev. xxii. 16.
Moab, 2 Sam. viii. 2.
Sheth: most likely ——? [Moabites: for Sheth is not a proper name here, but = tumult.]

18. *Edom.* Where this prophesied? Gen. xxvii. 29. Where in the Psalms? [Ps. lx.]

19. Our LORD, Micah v. 2; S. Matth. xxviii. 18.

20. *First:* how? Exod. xvii. 8.
Gideon, Judg. vii.
Saul, 1 Sam. xv. How fulfilled? and how slain?
David, 1 Sam. xxx.
Simeon, 1 Chron. iv. 43.
What Amalekite nearly destroyed the Jews? [Esth. iii.]

21. *Kenites:* Gen. xv. 19; perhaps Midianites.

24. *Chittim*—ships of Europe.
Asshur. Eber. Turks ——?
Mahometans, how they use [the Arabs?]
What became of Balaam? Numb. xxxi. 8.

CHAPTER XXV.

1. By Balaam's advice. xxxi. 15, 16; Rev. ii. 14.
Shittim—where the children of Israel crossed, Josh. ii. 1.

3. What Psalm says the same thing? Ps. cvi. 28. Hos. ix. 10.

4. Where else others hung up in like way? 2 Sam. xxi. 6.

5. Where the like command given? Exod. xxxii. 26.
S. Paul says 23,000 [1 Cor. x. 8].

6. Isaiah xxii. 12.

7. Phinehas said to be ——? [By the Jews, Elijah.]
Where praised? Ps. cvi. 29-31.

13. [Line of the] Priesthood. Aaron had four sons, 1 Chron. xxiv. 2.
Eli was of the sons of Ithamar. His sons, Hophni and Phinehas, 1 Sam. iv. 17.
Ahitub, 1 Sam. xiv. 3.
Ahiah or Ahimelech, 1 Sam. xxii. 16.
Abiathar, 1 Sam. xxii. 21; 1 Kings i. 7, ii. 26.
Then Phinehas, 1 Chron. vi. 4.
1 Chron. vi. 10-15, Jehozadak.
Hag. i. 1.
And so to Caiaphas.

15. Zur. Numb. xxxi. 8.
Seven plagues. 1. Exod. xxxii. 28; 3,000.
2. Numb. xi. 33; Kibroth-hattaavah.
3. Numb. xvi.; Korah, Dathan, and Abiram.
4. 250 men.
5. Next day; 14,700.
6. Numb. xxi.; Serpents.
7. This.

CHAPTER XXVII.

3. *In his own sin.*

7. Ps. lxviii. 5 ; Jerem. xlix. 11.

11. Cf. Ruth iv.

12. Before this—what? Deut. iii. 23.
Who else [asked, and was not heard]? S. Paul, 2 Cor. xii. 9 ; our LORD.
Who [was] heard? Satan [Job i.].
About the promise? S. Matth. vii. 8. *Findeth, shall be* opened. [Certain, but future.]
Who asked and was heard? Rachel.

12. Called also Pisgah : which means ——?
Who else did so?

14. *How* rebelled? [Numb. xx. GOD said, "*Speak* ye to the rock :" Moses *smote* it.]
And took glory to himself : "Must *we* fetch you water?"
GOD refers to this : Ex. xxxii. 7, &c.

16. Where the same title? Numb. xvi. 22 ; Heb. xii. 9.

17. *Sheep :* where the same? Cf. 1 Kings xxii. 17 ; Ezek. xxxiv. 5 ; S. Matth. ix. 36.

18. *Joshua* = Jesus. Where so called? Heb. iv. 8 ; Acts vii. 45.
His first name? Oshea, Numb. xiii. 8. First named Joshua, Ex. xvii. 9.
The name answers to? Hoshea, 2 Kings xvii. 1, 6.

Joshua the son of Josedech [Hag. i. 1; Zech. iii. 1. Also a type of our LORD.]

Jealous for Moses. Numb. xi. 27, 28: as S. John; S. Matth. ix. 38.

The consecrating. Deut. xxxiv. 9: in the New Testament, Acts vi. 6, xiii. 3; 1 Tim. iv. 14, v. 22.

19. *l.* Who else so? S. Luke ix. 1, 5 (Bishops); S. Luke x. 2, &c. (Priests).

Acts xx. 28.

Col. iv. 17.

Moses followed by Joshua; Elijah by Elisha; [Mattathias by] Maccabeus.

21. What tribe? Therefore ——? [Ephraim a great and prosperous tribe.]

1 Chron. vii. 20, 27.

Urim and *Thummim*: what?

It was in the ——? [Breastplate of judgment.] Exod. xxviii. 30; 1 Sam. xxviii. 6; Neh. vii. 65.

CHAPTER XXXV.

2. Why had they cities? [Numb. xviii. 21.]

What did they do at the revolt of the ten tribes? 2 Chron. xi. 14.

6. Deut. iv. 41-43. Beyond Jordan.

Josh. xx. 7. This side?

Ps. ix. 9. "The LORD also will be a refuge for the oppressed," &c.

[The roads were always kept in good order, and sign-posts set up, to give every help to the fugitive.]

16. Was this a Jewish law? Gen. ix. 6.
City of refuge = our LORD, S. Matth. xi. 28; Heb. vi. 18.
The avenger of blood a type of ——?
The murderer, of ——?

25. Heb. ix. 11, 12. What is it that sets us free? Cf. *v.* 32, and Acts iv. 12.

30. History of Susanna; S. Matth. xxvi. 60; Heb. x. 28. So Rev. xi. 13.

DEUTERONOMY.

CHAP. XXXI.

2. *An hundred and twenty years:* how divided? [40 years in Egypt: 40 in the land of Midian: 40 in the wilderness.]
What does he say himself of age? [Ps. xc.]
Human life shortened at the Flood.
Methuselah 969—Eber 464—then stopped at about 150 or 200.
Last man 200 [years old]: Jacob.

9. [It was taken] out of it. 1 Kings viii. 9.
Where was this found? 2 Chron. xxxiv. 14.

10. We saw that this law was never kept [till the time of Ezra].

12. *Children?* Where this also commanded? Joel ii. 16.
And where the [law was kept, yet this omitted?] Neh. viii. 3.

16. How soon idolaters? All the elders.

27. Who, in Acts, said the same thing?

CHAPTER XXXIII.

2. Where else like this? Heb. ii.; Ps. lxviii. 7.
Saints = angels.
Law given by angels, Gal. iii. 19.

3. *All His saints.* "The souls of the righteous," [&c. Wisd. iii.].
They sat down at Thy —— ? Mary and Martha.

5. *Jeshurun* = the upright one.

6. Cf. Jacob. [Gen. xlix.]
He was about to —— ?
Simeon not mentioned.

7. How was GOD *an help?*

8. *Thummim and Urim.* Jacob gave no blessing. [But the curse was now removed.]

9. How? [Numb. xviii. 20.]

12. *By him* [as he had been the home-child of Jacob].

13. How this means [fulness of spiritual blessing?] Notice how like Jacob.

18. *Zebulun*—haven.
Issachar and Jacob. 1 Chron. xii. 32.

19. How *call?* [The tribe of Issachar fixed the time for the Passover.]

21. How *lawgiver?*
Gad = a troop; *enlargeth.*

22. *Dan*—adder: how? Not mentioned.
First idolaters. [Judg. xviii. 30.]

23. Where Naphtali? How *west?*
Goodly words. How?

24. *Asher, blessed with children?* Anna [S. Luke ii. 36].

25. 1 Cor. x. 13, "No temptation," &c.; 2 Cor. xii. 10, "When I am weak," &c.

27. His left hand should —— ? [Cant. viii. 3.]
He shall thrust; shall say, Destroy = "Wherefore criest thou [unto Me?" "Stretch out thine hand," &c. Exod. xiv. 15, 16.] "Work out your own salvation—for," &c.

28. Beauty of this blessing. *Israel shall dwell, &c.* = eternity: safety: separation.
Corn, wine, dew = the grace of the HOLY GHOST, bestowed through the Blessed Eucharist.

JOSHUA.

CHAP. I.

1. Jesus, where?

2. *Dead*—how the word in the New Testament? [Asleep. "He that liveth and believeth in Me] shall never die."
   [This expression used by] S. Stephen, S. Peter; by our LORD; and even of Old Testament Saints—David.

5. Here an example of [the way in which we may plead GOD'S past favours, as a reason for further help.] Where quoted? Heb. xiii. 5.

11. Why prepare victuals?
    Three days. Hos. vi. 2.

12. Cf. with Rehoboam.
    Joshua, type of —— ?
    How?
    Moses, of —— ? [? S. John Baptist.]
    Joshua, as it were, rose.
    Third time GOD spoke to Joshua?
        1. Numb. xxvii. 18.
        2. Deut. xxxi. 23 (Baptism).
    Now Resurrection.
    Take the charge, of our LORD.

18. *Be strong;* thrice. [6, 9, 18.]

Reprove the world *of sin, of righteousness, of judgment.*

11. *Three days.* Jordan = Baptism: [Holy Eucharist instituted three days before Easter] after Death and Resurrection.

Trine Baptism.

CHAPTER II.

1. Why two? Where else? Eccles. iv. 10.

4. Was this true?

What does it prove?

6. *Flax.* Exod. ix. 31.

Overflow. Josh. iii. 15.

19. *House*—type of——? "Rahab and Babylon," Psalm lxxxvii. 4.

21. *Scarlet line.*

Lie—difference between.

Women mentioned in genealogy: Rahab, Ruth, Bathsheba.

S. Paul, Heb. xi. 31; S. James ii. 25.

CHAPTER III.

3. Who bore it at other times?

Coming from the Philistines: 1 Sam. vi. 7; 2 Sam. vi. 3.

4. *This way.* [Our LORD passing on before us in all *ways*, and especially the way of death.]

5. Where the same command? Exod. xix. 10.

6. Which family of Levi bare it? Kohath, Numb. iv. 15.

7. We said Moses is a type of ——? [S. John Baptist.]
   Joshua ——?

13. Difference in way of passing Red Sea and Jordan.

15. 1 Chron. xii. 15. Cf. Josh. v. 10.
    Type. Jeremiah xii. 5.

16. What afterwards happened here? 1 Kings vii. 46.
    The whole a type of ——?
    Mystical meaning?
    Lower water went to Dead Sea.
    Upper water ——? Grace; *far from* ——? Adam.
    Grace for grace, or upon grace.

CHAPTER IV.

2. Where else twelve chosen? Spies, Numb. xiii. 2; to divide the land, Numb. xxxiv. 17.

3. Where else twelve stones? 1 Kings xviii. 31; Rev. xxi.

4. Twelve *prepared* men = Apostles.
   How our LORD prepared? S. Luke vi. 12, 13.

6. Where else is this question? Of Passover, Exod. xii. 26; Deut. vi. 20.
   And what Psalm begins with reference to this? Ps. xliv.

9. *Unto this day.* When?

10. *Hasted*—why? Cf. with the Priests.

11. Therefore the Ark went in first and stayed ——?
In this place what afterwards happened? 2 Kings ii. 8; also xxv. 5.

12. These tribes had ——? Numb. xxxii.

16. Who else waited till told? Gen. viii. 16.

20. They remained till our LORD's time.
Stones in the river = the Prophets.
Stones out of the river = the Apostles.
clearly.
Priests standing in the middle of Jordan till people passed = our LORD hanging on the Cross till His people were delivered from death.
Jericho: this miracle—walls fell—Hiel, 1 Kings xvi. 34—salt, 2 Kings ii. 21—blind man.

CHAPTER VI.

The firstborn were ——? Exod. xiii. 2.
Therefore Jericho ——?

4. Where else trumpets for victory? Judg. vii. 7, 8 [18, 20].
Virtue attributed to them, 2 Chron. xiii. 12.
Seven times. 1 Kings xviii. 43; 2 Kings v. 10; and Revelation.

5. *Shout.* 2 Chron. xiii. 15; referred to, Jer. iv. 15.

7. What especial trial of faith? Cf. *v.* 16.

12. Notice: *early in the morning.* Gen. xxii. 3.

20. Heb. xi. 30.

CHAPTER VII.

1. Enter Canaan; covetousness.
   Church. Acts v.

2. Where we read of this place? Gen. xiii. 3.
   Beth-aven = what?

3. Fault in this: idleness. Joshua asked no counsel.
   So, after some great victory in the spiritual life, then?

6. 1 Sam. iv. 12, *dust;* Neh. ix. 1; Esth. iv. 1.

7. Contrast between Joshua and Moses.

9. Copied this from Moses. Numb. xiv. 13.

13. Sacrilege (simony); cast out; then Israel prevails.
    Cf. S. Matth. xxi. 13 with *v.* 14.

16. Lots. 1 Sam. xiv. 41; S. Matthias.

17. Zarah—Pharez—Shelah.

19. Motto for confession.

20. Saul; David; Judah and his brethren; Judas.

21. Lust of flesh.

24. *Achor.* Hos. ii. 15.
    Achan, how distinguished? 1 Chron. ii. 7.

25. Sin of father visited on children in sacrilege.

CHAPTER VIII.

17. They won by appearing to yield: and thus ——? [Death overcome by death.]

18, 26. Our LORD stretching His hands on the Cross.

28. Neh. xi. 31.

29. Deut. xxi. 23.

30. Deut. xi. 29.

33. Antiphonal.

35. *Little ones.* Deut. xxix. 11; Ezra x. 1; Neh. viii. 2; Joel ii. 16; Acts xxi. 5.

CHAPTER IX.

1. Which of the seven nations omitted?

These seven nations types of the ——? [Seven deadly sins.]

Which the most powerful? Canaanites [= lusts of the flesh]. And thence? [Because the battle between flesh and spirit lasts all through life.]

Girgashites—traditions of the Jews about Joshua's letter.

3. Would they have been accepted? Of what nation these? *v.* 7. [Cf. 2 Sam. xxi. 2.]

5. *Old shoes.* Cf. difference of Israelites, Deut. xxix. 5.

10. What particularly clever in this speech? Not mentioning Jordan.

Ps. cxxxvi. supposed to be written on the other side Jordan, and why? [Because Sihon and Og the only kings mentioned.]

But why really *not*? ["All the kingdoms of Canaan."]

Og was the last of the ——? Deut. iii. 11.

14. Where have we seen the ill effects of this? Where, afterwards, the good [effects of contrary conduct]? Judg. i. 1.

19. Notice the *princes*. Joshua's authority smaller than [that of] Moses.

21. Where also do we find a blessing got by deceit?

27. Who attempted to slay them? 2 Sam. xxi. 1.

Why should he? Because of his tribe.

Notice the force of *v.* 7 in 2 Sam. xxi.

They were called Nethinims.

This turned to a blessing. See 1 Chron. x. 2.

CHAPTER X.

2. *Gibeon* a republic—*as* one of the royal cities.

3. *Jerusalem;* where before? Gen. xiv. 18.

When was it really taken? 2 Sam. v. 6.

Jerusalem means ——? [Vision of Peace.]

In contradistinction from Sion. [Expectation.]

How many cities? All in the tribe of ——?

Where else do we read of five kings?

Directly Gibeon made peace with Israel, then ——?

Directly a soul makes peace with GOD, then ——?

Notice: crisis of Jewish rule.

9. ix. 17, three days' march. Here, one night. [What a good will can do, with GOD's help.]

11. Where referred to in Ps. xviii.? Ezek. xiii. 11, "O great hailstones;" Rev. xi. 19.

Jasher. What other books alluded to in Scripture?

Wars of the LORD. Numb. xxi. 14.

Kings of Israel; [Shemaiah the Prophet and Iddo the Seer. 2 Chron. xii. 15.] 2 Chron. ix. 29.

So, Enoch's prophecies.

16. *Five kings* = five senses.

Roll great stones, *till* —— ?

24. Malachi iv. 3; Rom. xvi. 20.

26. Deut. xxi. 22, 23.

CHAPTER XI.

1. Great northern confederacy, as in last chapter great southern.

Madon. Where?

6. Why to spoil their horses? Deut. xvii. 16.

9. Where else was this done? 2 Sam. viii. 4.

16. Why so called?

21. Notice: *the Anakims* who were so terrible; Numb. xiii. 33.

JUDGES.

CHAP. I.

Twelve Patriarchs: Twelve Apostles: Twelve Judges: Othniel, iii. 9; Ehud, iii. 15; Shamgar, iii. 31; Barak, iv. 6; Gideon, vi. 11; Tola, x. 1; Jair, x. 3; Jephthah, xi. 6; Ibzan, xii. 8; Elon, xii. 11; Abdon, xii. 13; Samson, xiii. 24; Samuel.

Othniel.	——Judah.	Jephthah.	——Gad.
Ehud.	——Benjamin.	Ibzan.	——Judah.
Shamgar.	——	Elon.	——Zebulun.
Barak.	——Naphtali.	Abdon.	——Asher.
Gideon.	——Manasseh.	Samson.	——Dan.
Tola.	——Issachar.	Gad.	

Simeon weakest.

4. *Bezek.* 1 Sam. xi. 8.
S. James ii. 13: "He shall have judgment," &c.

11. *Kirjath-sepher:* what meaning? [City of the Book.]

13. Mystical signification. [Othniel, the "Lion of GOD," is CHRIST, Who smites the Church of the Synagogue, the City of the Book of the Law, and wins his Bride, the Gentile Church, daughter of Caleb, who is, by interpretation, a "dog." Cf. S. Matth. xv. 26.]

16. Where was he invited? Numb. x. 29.
What Balaam prophesied? Numb. xxiv. 22.
1 Sam. xv. 6; Jerem. xxxv. 1.

19. These were the —— ?
And what happened?

21. *This day*—shows it written before ——? [1 Chron. xi. 4.]

23. Who named it?

26. Another Luz—mystically ——?

31. Accho [= Acre, or Ptolemais].

CHAPTER II.

1. Angel: who? Isaiah lxiii. 9.
   Bochim. Ps. lxxxiv. What meaning? [Weepers.]
   Shiloh—where feasts.
   Why at Gilgal? Josh. v. 9.

2. 2 Cor. vi. 14. "Be ye not unequally ——.

11. Difference between Baal and Baalim? [Baal: singular. Baalim: plural.]
   Baal = Bel.
   Baal-zebub, god of flies.
   Hannibal = John = [Jo-hanan = the LORD is gracious].
   Where idolatry first introduced? Judges xvii.; cf. Judges xx. 28. Date, B.C. 1406.
   Who introduced Baal again? 1 Kings xvi. 31.
   And there was a difference. 2 Kings iii. 2.

16. Did GOD intend there should be kings?
   Was He pleased?

17. What sin is idolatry compared to? [1 Sam. xv. 23.]

21, 22. Like original sin left in us at Baptism.

CHAPTER III.

2. Turning ill into good.

3. Philistines—where first mentioned? Gen. x. 14; Josh. xiii. 2, 3.

5. What nation again omitted here, and why?

7. *Groves.* Gen. xxii. 13.

8. Habakkuk iii. 7.
Mesopotamia—what does it mean? [Between the rivers.]
What rivers?

12. *Strengthened.* Cf. Exod. ix. 16; 2 Kings v. 1.

13. How, *palm trees?* [= Jericho, Deut. xxxiv. 3.]

14. S. Luke xiii. 11.

15. 1 Chron. xii. 2; Judg. xx. 16. [Mystical reference to S. Paul.]

CHAPTER IV.

2. *Sold.* "Thou sellest Thy people for ——"?
Hazor. Josh. xi. 13.

4. What other women prophetesses? [Exod. xv. 20;] 2 Kings xxii. 14; [S. Luke ii. 36.]

5. *Palm tree.* Gen. xxxv. 8.

6. Heb. xi. 32.
   Lapidoth = torches.
   Barak = lightning.
   Tabor. 1 Sam. x. 3.
   Afterwards ——?

8. Who else dared not go by himself?
   Deborah = Church.
   GOD works in her.

9. *For thine honour.*
   Woman = Sisters.

10. *At his feet.* [Cant. v. 10: "The chiefest (*marg.* a standard-bearer) among ten thousand."]

14. Left vantage ground.
   After him. [CHRIST comes down from Mount Calvary: His people follow after in the same battle.]

17. Peace of the wicked.

20. The laudable action of Jael not to be imitated.

21. Nail of the Cross.

CHAPTER V.

1. What other songs? Miriam; Moses; David; Hezekiah; Habakkuk; Tobit; Judith, &c.

2. *Willingly.* Where expressed as *the* great blessing? *v.* 9; 1 Chron. xxix. 14; 2 Chron. xvii. 16; Nehem. xi. 2; 1 Cor. ix. 17, "If I do this thing willingly;" 2 Cor. viii. 12, "If there be first ——."

4. Where beginning like this? Deut. xxxiii. 2; Habak. iii. 3.

6. As foretold, Lev. xxvi. 22. Cf. plague roads.

8. *The Lord chose new wars* [—Vulgate; applied to Virgin Martyrs].

11. Mystically: places of drawing water = Church. Archers = enemies.
Is. xii. 3.
Righteous acts. N.B.—Whose? [Observe, and, for the true sense, omit, the italics in our version.]
Gates. Why? *Gate:* where a place of resort? Lot; Job xxix.; Boaz; Ahab and Jehoshaphat; 2 Sam. xv. 2, xix. 8.

12. "Captivity captive." Ps. lxviii. 18; Eph. iv. 8.

14. *Amalek.*
Benjamin first. "There is little Benjamin." Machir was ——? Numb. xxxii. 39.

15. *Issachar.*
Reuben—divided.

17. *Gilead*—safe.
Dan [—safe or busy].
Asher—merchants.
Judah—not noticed.

CHAPTER VI.

2. *Midian* descended from ——? Gen. xxv. 2.

3. Deut. xxviii. 31.

10. While He rebuked them, He in wrath remembered mercy.

11. Where Gideon mentioned? Heb. xi. 32.
What tribe? Josh. xvii. 2.

12. What angel? Cf. *v.* 11 and *v.* 14.
When GOD appears, His people engaged in work.
Here.
S. Peter.
Emmaus.

13. "We trust*ed* that it ——"?

14. *Looked:* in *this* ——? ["The LORD turned, and *looked* upon Peter. And ——"?]

15. Who else excusing himself? Moses, Exod. iii. 11; Jer. i. 6.

19. *Kid* = evil nature.
Unleavened cakes = our own good deeds.
Broth = carnal thoughts and desires.
Crucified with CHRIST.

20. *Rock* = CHRIST.
See GOD. Where else coupled with preserved life? Gen. xxxii. 30.
Is. vi. 3.
Manoah.

26. Not a Priest.

32. What other name? 2 Sam xi. 21.

Who else changed name? Jacob, Daniel, Shadrach, Saul, &c.

Not always used. Solomon, 2 Sam. xii. 25.

36. *Fleece.* Two meanings.

(1) I. Israelitish Church. II. Gentile Church.

(2) *Fleece.* S. Mary.

I. As our LORD into S. Mary. II. Then in all His people.

CHAPTER VII.

1. *Moreh.* Gen. xii. 6.

3. This was ordered. Deut. xx. 8.

5. Not greedy. [Those who crucify the flesh.]

8. Numb. x. 9.

10. GOD'S mercy in forbearing [to be wroth with timidity].

12. Blessed Eucharist.

Host = evil passions.

Tent = [palace of the strong man armed].

That the tent lay along = utter destruction.

Where referred to? Is. ix. 4: this refers to our LORD'S victory; as ——?

14. Where else a wicked man prophesying? Balaam, Caiaphas.

19, 20. *Pitcher* = humanity; *light* = Divinity; *trumpet* = Angel; *three hundred* = T. [Ezek. ix. 4. The mark

Tau = the sign of the Cross.] "He that will follow Me."

Light shone out [= Triumph of CHRIST].

Middle watch—twelve o'clock [= Resurrection].

25. Where in the Psalms? Psalm lxxxiii. 11.

CHAPTER VIII.

1. Why Ephraim?
   Where the blessing? Gen. xlviii. 14.

3. *God hath* —— ? Prov. xv. 1. Cf. Judges xii. 1, 6.

4. *Faint yet pursuing* = Christian life.

5. *Succoth.* Gen. xxx. 17. Succoth = booths. "Mete out the valley of Succoth."

8. *Penuel.* Gen. xxxii. 30.

11. *Secure.* Judges xviii. 10.

17. *Penuel.* 1 Kings xii. 25.
    1 Thess. v. 6.

18. *Tabor.* Where in the Psalms? Psalm lxxxix. 12.

22. Type of —— ?

26. *Purple raiment.*

28. Ps. lxxxiii. 9.

29. *Ephod.* Apparently Urim and Thummim.

33. Baal-berith. Baal = Lord; Berith = of the Covenant.

CHAPTER IX.

12. Deut. xiii. 14.

16. 1 Chron. xii. 2 [? 17].
Abimelech and stone, *v.* 5.
Millstone, *v.* 53.
Doeg, that killed the Priests [died on his own sword, 1 Sam. xxxi. 5].

CHAPTER XIX.

1. No king. What time was this? How many years before Samson?
Interpreted of our LORD.

2. [As from] Reformation.

3. Where else a man with a servant and asses? [2 Sam. xvi. 1.]

8. Mischief of waiting—cost a whole tribe.

10. *Jebus:* when taken? 2 Sam. v. 6.

12. Levite's piety.
Joshua xviii. 25.

15. Why *sat down?*
Who else? Lot.

18. *House of the Lord* = Mizpeh.
They should have —— ?

19. Why did he say that?

20. Politeness.

22. Where the like before?
Hosea ix. 9, x. 9.

25. She left her husband and sinned, and she died in the same way.

29. 1 Sam. xi. 7.

RUTH.

CHAPTER IV.

1. *Boaz* at *the gate;* the seat of judgment. Gen. xix. 1 and 9; 2 Sam. xix. 8; Ps. cxxvii. 5.

4. Lev. xxv. 25. Nearest kinsman bound to buy the land.

5. Deut. xxv. 25.

7. Plucking off his shoe. Deut. xxv. 9; S. Mark i. 7.

11. Rachel and Leah. [Contemplative and active.]
Bethlehem Ephratah. Micah v. 2. [Glory of the Eucharist.]

18. The reason of that genealogy: and in the genealogy of S. Matthew i. 5.
Ruth mentioned especially, to show that our LORD did

not come only through the Jews, but by Gentiles also. So, He came to save both Jews and Gentiles.

21. *Salmon.* Rahab, Boaz' mother: Salmon, one of the two spies who searched out the land, and so first of all saw Rahab.
Jesse lived in Bethlehem. 1 Sam. xvi. 1.

I. SAMUEL.

CHAP. XV.

2. *Where* the Amalekites? *when? what?* Deut. xxv. 18.

6. Who the Kenites? Exod. xviii. 6.
Where settled?
Invitation. Numb. x. 29.
Settled. Judges i. 16.

7. *Havilah.* First place mentioned in Bible (under Eden).
Agag. Numb. xxiv. 7. What other kings [with successive name]? Abimelech, Pharaoh.

11. *Repenteth.* Numb. xxiii. 19.
What else [imputed to GOD by a figure of speech]? Grief, Gen. vi. 6; anger; jealousy, Exod. xx. 5.

21. Excuse: people.
Adam: Eve.
Aaron, Exod. xxxii. 24. See *v.* 4.

22. Obedience.

24. Cf. *v.* 30; cf. David.

27. 1 Kings xi. 30.

32. Bitterness.

33. Retribution. Judges i. 7, ix. 5, 53.

CHAPTER XVII.

2. Of *the* Elah = terebinth.

4. *Cubit* = 21 inches. 11 feet.
Where first of giants? Gen. vi. 4; Numb. xiii. 32; Deut. iii. 11: Og 9 cubits = 15 feet.
Amos ii. 9.

12. *Went among men*, which shows —— ? [? Shortening of life.]
(1) Sent by father.
(2) To brethren.
(3) Sent in obedience to laws.
(4) Sent to return back.
Ten loaves = Ten Commandments.

16. (5) Forty days.

24-25. Then—how? Ps. vii. 1.

25. (6) *Great riches.* Rev. v. 12.
(7) *Daughter.*

28. (8) How his brother reviled?

38. (9) Encumbrance of law.

40. (10) *Staff* = Cross.
(11) *Five stones.* Yet one sufficed.

43. (12) *Ran.* S. Mark x. 32.

51. (13) With Goliath's sword.
So Benaiah, 2 Sam. xxiii. 21.

55. Infidels.
He said that —— ?

II. SAMUEL.

CHAP. IV.

3. Why fled?

4. Then conspiracy with Mephibosheth.
What of him afterwards?
Ziba.
Lame.

4. *Jezreel.* 1 Sam. xxix. 11.

5. Idleness cause of his death.

6. Blessed Sacrament.

6. Thus our LORD—King of Israel.
   Heat of day = battle.
   Lay on a bed =
   Betrayed by Judas = fetching wheat.

10. History previously.

CHAPTER V.

2. When? Deluge.

4. *Forty.* Moses, forty.
   Journeyings of Israel.
   [Goliath's challenge.]
   Elijah's fasting.
   Lame man healed.
   Lent.
   Three coronations; and what?
   Hebron, till then capital of Judah.
   Melchizedek.
   Jerusalem mentioned, Josh. xv. 8 and 63.
   Jerusalem.
   Salem. Heb. vii. 2.

5. Blind and lame are ——? [Idols.]
   Having eyes ——? [And seeing not: feet, and walking not.]

6. Jerusalem—where?
   400 years. Hebron.
   440.

9. Fort—called the ——?

11. Tyre was near ——?

14. Shammua; so called from 1 Sam. xvi. 9.
Nathan from ——?
From Nathan descended S. Joseph.
Two genealogies.
Nathan also: Zech. xii. 12.
Nathan. S. Luke. S. Joseph.
Solomon. S. Mary.

24. *Going.* Where else noise? 2 Kings vii. 6.

CHAPTER VI.

2. Ark, where?
Shiloh. 1 Sam. iv. 4.
Philistines. Beth-shemesh.
Kirjath-jearim, B.C. 1140. 1 Sam. vi. 21.
Baalah, B.C. 1042. Josh. xv. 9.

3. Gibeah —— ? A suburb.
Cart.

6. Sacrilege [punished by] sudden death or misfortune.
Uzziah, 2 Chron. xxvi. 19; and Nadab and Abihu, Lev. x. 1.
Belshazzar.
Korah.
Ananias and Sapphira.
[Arius.]
Lord Brooke.

15. Ps. xxx.

20. Michal: who?

CHAPTER XII.

1. Nathan. What other prophet? xxiv. 11.
   Mystical: rich man = strong man = devil. Poor man = us.
   Ewe lamb = corrupt nature.
   Why? *It did eat.*

13. Who else said this? 1 Sam. xv. 24.

24. What other sons by Bathsheba? 1 Chron. iii. 5.
   Shimea, why? [2 Sam. xxi. 21.]

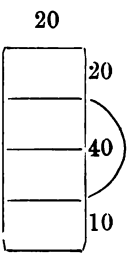
30. Psalm xxi. 3.

I. KINGS.

CHAP. VI.

1. Which first month? and why? Exod. xii. 2, xiii. 4.

2. Cubit = 21 inches.



How many parts? 1. *Oracle* = holy of holies, *v.* 16; Heb. ix. 3. 2. *The house*, *v.* 7. 3. *The porch*, *v.* 3.

All these the same breadth, namely 20; *v.* 20, *v.* 2.
Oracle, 20 cubits long. See *v.* 20.
Porch, long or broad, 10 cubits; *v.* 3.
Oracle = Sanctuary; House = Choir; Porch = Nave.
Oracle separated by veil. Heb. ix. 3.
Where mentioned? [Exod. xxvi., xxxvi.]
How to be made?
= what? In our Church, having divers [coloured covers for the altar, &c.].
In the Oracle there were ——? Heb. ix. 4. Censer—used on the great day of Atonement: Ark: manna—Ex. xvi. 33: rod—Numb. xvii. 10.
Who might go in? Heb. ix. 7; Lev. xvi. 17.

CHAPTER XVII.

1. Do we know who his father? How long? S. James v. 17.
Who was Ahab?
King of——? How came the kingdoms separated?
How many tribes in each?

3. Jordan—what caused the name?

6. *Brook.* What was brought him?
Why miraculous?

9. *Widow*—where mentioned? S. Luke iv. 26.
Was she a Jew? What other widow in same parts? S. Matth. xv. 21.
Tyre and Sidon. What of Tyre? 1 Kings v. 1. What forest near? [1 Kings v.]

12. The woman was gathering ——? Type of ——?
He asked her ——? Seemed selfish: GOD's Priest must not ——?

14. Another miracle like this? 2 Kings iv. 2, 3.

18. What sin?
One business of GOD's Priests, to bring [sin to remembrance].
What is that called?

21. Cf. 2 Kings iv. 34 = the Incarnation.
How many restored to life?

24. *Now.* S. John xvi. 30, 31.

CHAPTER XIX.

1. How had he slain? Why told Jezebel? 1 Kings xxi. 25.

3. Why called Beersheba? Who else wandered there? Gen. xxi. 14.

4. To die. Where the inconsistency? Who else prayed the same? Numb. xi. 15; also Job iii. 20-22.
I am not better. What does this seem to mean? Who do some think Elijah? Numb. xxv. 7.
What type?
Elijah = ourselves.
Juniper = Cross.
Wilderness = world.
Cruse and cake = Blessed Sacrament. Twice; not like Baptism.

Till he came to ——? *v.* 8.

Again. He complaining—"Arise and *eat*"—kindness.

Who had compassion on [a like case?] S. Mark viii. 2, 3.

Forty days. Who else? Moses twice; our LORD.

9. Where else a cave in Horeb? Ex. xxxiii. 21, 22; Heb. xi. 38.

What doest thou here?

10. *I, even I.* Micaiah, 1 Kings xxii. 8; xx. 28.

11. Where else GOD in the *wind?* Job xxxviii. 1; Ps. l. 3.

Earthquake. 1 Sam. xiv. 15; Ps. lxviii. 8; S. Matth. xxvii. 51.

12. *Fire.* Gen. xv. 17; Ex. iii. 2; 2 Kings i. 10; Heb. xii. 29.

What doest thou here? Could GOD ever say so to us ——?

Where you go? Gossiping?

15. Damascus: capital of what?

Who else in the same wilderness?

16. Who anointed Jehu? 2 Kings ix.

and Hazael? 2 Kings viii. 8.

18. *Kissed.* Hos. xiii. 2.

Baal: who brought in his worship? and where from? 1 Kings xvi. 31, 32.

19. Who else was called to be a prophet when keeping cattle or sheep? Exod. iii. 1; Amos vii. 14; Ps. lxxviii. 72.

20. This sounds like S. Luke ix. 61.

Two things the same [in appearance, different in reality].

Gen. xvii. 17, xviii. 12. Zacharias and S. Mary.

21. Oxen *offered.* See also 2 Sam. xxiv. 22.

THE SACRAMENTS.

SACRAMENT. *Original meaning of the word:* the oath of fidelity to their leader, taken by the Roman soldiers. [Ps. lxiii. 12.]

Greek: a Mystery: so Eph. i. 9; S. Mark iv. 11; 1 Cor. iv. 1, xv. 51; S. Luke viii. 10.

Generally: a sacred thing conveying grace.

How classed.

Sacraments of the dead and of the living.

Those which give a character and those which do not.

Those which are necessary: advisable: and of free choice.

Those that profit the individual.

Those that profit others besides.

Those which revive: and those which do not.

The meaning of the word Character. A spiritual and indelible mark, by which man is set apart for GOD, and brought into a special relation to CHRIST.

Baptism: as child.
Confirmation: as soldier.
Order: as minister.

Necessary: Baptism, Holy Communion.

By precept: Penance, Extreme Unction, Confirmation.

Of free will: Marriage, Holy Orders.

All Sacraments divided in their external parts into:

Matter—the thing done.

Form—the words said.

Minister and—except for the Holy Eucharist—a recipient.

In order that a Sacrament may be valid, the matter and form must be simultaneous, excepting in Penance.

The matter of all Sacraments divided into:—

Mediate, as the water in Baptism.

Immediate, as the application of the water.

The state of mankind divided into four great divisions:—

1. State of innocence.
2. State of nature.
3. Under the law.
4. Under the Christian dispensation.

Whether there were Sacraments in a state of innocence; quite uncertain.

In the state of nature at least one Sacrament, viz. the Rainbow; and perhaps a second, Circumcision.

Under the law many Sacraments: as Circumcision, the Passover, Consecration of Priests.

The grace conferred by

Baptism: Regeneration.

Confirmation: Strength.

Penance: Healing.

Holy Communion: Nourishment.

Holy Orders: Consecration.

Marriage: Union; bearing with mutual infirmities, and bringing up children in the fear of God.

Extreme Unction: Healing (in an inferior sense to Penance); preparation for death.

Of the Minister of Sacraments.

Baptism: Bishop or Priest; but, in case of necessity, any one whatever.

Confirmation: Bishop (or Priest by special licence)

Holy Communion: Priest.

Penance: Priest.

Marriage: Priest.

Holy Orders: Bishop.

Definition.

An outward and visible sign of an inward spiritual grace to be given by participation in the Sacrament ordained, as a means and a pledge, by CHRIST Himself.

Sign implies something more than its visibility, as:

Water in Baptism. Bread and Wine.

Sign is something that remains and is done over and over again. Else Red Sea, Brazen serpent, Rock smitten, Isaac's sacrifice [had been sacramental signs].

Grace: Definition.

Gift. Eph. ii. 8; Rom. v. 15.

Merit. Rev. xxii. 14.

Given to us: which excludes *Sacrifices;* they being given to GOD.

Ordained by CHRIST *Himself:* excludes martyrdom, ordained by the devil.

What the outward visible sign? and inward spiritual grace?

Formal texts.

Examples in the institution of the Blessed Sacrament. "This is My Body." S. John vi. 51; 1 Cor. xi. 27.

That Baptism saves—formal : 1 S. Pet. iii. 21. Not formal : S. John iii. 3.

That CHRIST is GOD—formal : S. John i. 1, x. 30.

Fault of formal texts : some things not to be so proved.

Nearly formal text : Rom. iii. 4.

Faith—a means.

Promises—a pledge.

Sacramentals.

1. The confession and absolution in the morning and evening service, and in the Communion Office.
2. Consecration of churches.
3. Giving alms.
4. Holy water.
5. Ashes.
6. Holy oils.
7. Sign of the Cross in Benedictions.
8. Eating the elements offered, but not consecrated.
9. Vows.
10. Spiritual and corporal acts of mercy.—[All summed up in Latin line :

Orans, tinctus, edens, confessus, dans, benedicens.]

When our LORD *instituted the Sacraments.*

Baptism : at His own Baptism. S. Matth. iii. 16.

Confirmation : when He laid His hands on little children. S. Mark x. 16.

Holy Communion : "Do this in remembrance of Me." S. Luke xxii. 19.

Penance : when He said to S. Peter, "I will give thee the keys of the Kingdom of Heaven." S. Matth. xvi. 19.

Marriage: when He made it indissoluble. S. Matth. v. 31, 32.

Holy Orders: when He said, "Receive ye the HOLY GHOST." S. John xx. 22.

Extreme Unction: when He sent the twelve to anoint the sick. S. Mark vi. 13.

Intention of minister: what it means? The intention of doing that which the Church does.

Because Baptism by heretics is good: even though expressly intending not to convey regeneration.

So, much more, in the case of the Holy Communion [provided the minister of that Sacrament be a rightly ordained Priest].

INFANT BAPTISM.

Senses of the word Baptism.

1. Different washings. S. Mark vii. 4; Heb. ix. 10.
2. Typically. S. Mark x. 38 (sorrow).
3. Pouring forth of GOD'S grace. Acts i. 5.
4. Sacrament of the new law.

Other names in Holy Scripture.

Washing. Eph. v. 26.

Washing of regeneration. Tit. iii. 5.

Enlightened. Heb. vi. 4, x. 32. Among the Fathers, also Epiphany = Light.

Before mentioned in Scripture:

Ark, 1 S. Pet. iii. 20. Cloud and sea, 1 Cor. x. 2.

Baptism of S. John borrowed from the Jews.

BAPTISM.

A Sacrament instituted by CHRIST, in which, by the external washing of the body, together with the invocation of the HOLY TRINITY, man is spiritually regenerated.

Instituted: most probably, at His Baptism.

But some think, in our LORD'S conversation with Nicodemus.

Probably before the Passion: why? S. John iv. 1. Perhaps S. John iii. 1, or when He sent the seventy, S. Matth. x.

Matter: any natural water. S. John iii. 5; Acts viii. 36, x. 47; Eph. v. 26; Rom. vi. 4.

An invalid matter: such as wine or milk.

Doubtful matter: such as Eau de Cologne, &c.

Three ways of Baptizing.

First, and most ancient:—

Immersion. Because our LORD Himself was baptized so. Rom. vi. 4.

Yet not the only valid Baptism:—

1st. Because of the multitudes baptized at Jerusalem, who could not all have been immersed.

2d. We cannot believe that GOD would have allowed so great a majority of His Church to have gone wrong on such a vital point.

Second kind of Baptism:—

Affusion.

Third, which is only a corruption:—

Sprinkling; not mentioned in the Prayer Book.

Baptism in the name of CHRIST; Acts ii. 38, viii. 12, x. 48, xix. 5: not a different Baptism from that always practised by the Church.

The Minister of Baptism.

The ordinary minister, Bishops or Priests: or, in cases of convenience, Deacons.

In case of necessity, any man, woman, or child.

[Form of lay Baptism. Pour water on the head, giving no name, but saying only, "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST."]

The three kinds of Baptism:—

Of water, of blood, and of desire.

Formal texts to show that the Baptism of desire is sufficient for salvation. Rom. x. 11; Ezek. xviii. 21; S. John xiv. 21; Acts x. 34, 35.

Formal text to show that the Baptism of blood is sufficient for salvation. S. Matth. x. 32, 39.

The necessity of Baptism. S. John iii. 5; 1 S. Pet. iii. 21; Acts ii. 38.

That Baptism is necessary for the valid reception of the other Sacraments; except Holy Communion.

The Baptism of infants ordained by CHRIST. Compare S. Matth. xix. 14; S. John iii. 5. Comparison with Jewish children.

(In Col. ii. 11, 12, S. Paul draws an analogy between Circumcision and Baptism.)

The effects of Baptism:—

I. Grace.

1. Forgiveness of original and actual sin.
2. [Grace] of penitence.
3. Of habitual grace.
4. Promise of continual grace and inheritance.

II. Character.

Grace is the supernatural gift of GOD, by which we merit eternal life.

Grace is divided into :

Habitual and actual.

Habitual or sanctifying grace is that grace by which a Christian not actually resisting temptation, or doing any good works, remains in the favour of GOD.

Actual grace is the grace that is given, at the time when it is needed, to every Christian living in a state of habitual grace, by which he resists any particular temptation, or does any particular good work.

Baptism gives the forgiveness of sins. Ezek. xxxvi. 25; Acts ii. 38, xxii. 16; Rom. vi. (the whole chapter).

Original : in infants.

Original and actual : in adults.

It renders him who is baptized capable of the other Sacraments, especially Penance. "One Baptism for the remission of sins."

Disposition; in child ——? [Absence of conscious personal sin : child, if able to reason, = adult.]

Disposition; in adult : fear of hell, repentance, contrition.

Baptism cannot be repeated.

1. From Scripture. Heb. vi. 4.

2. From tradition. "One Baptism for the remission of sins."

3. From the nature of the Sacrament.

(1) Baptism is a new birth.

But a man can only be born once.

Therefore he can only be re-born once.

(2) Because it is the likeness of our LORD'S death and burial.

But our LORD could only die once.

(3) Because Baptism was instituted principally to take away original sin.

But original sin can only exist once.

Re-baptism is sacrilege in the highest degree.

Conditional Baptism.

Only to be employed when there is a reasonable doubt whether the Baptism was valid.

1. Whether the form was valid (as [it is not sometimes with] Presbyterians and Socinians, who sometimes baptize in the name of JESUS of Nazareth).

2. Whether the mediate matter were valid (as [it is not if] wine or milk):

And 3. Whether the immediate matter were valid.

Baptism by Dissenters not to be repeated, except conditionally, where there is doubt whether the form or matter may probably have been invalid.

CONFIRMATION.

Confirmation is a Sacrament instituted by our LORD, in which the HOLY GHOST is given to baptized persons, to strengthen them for the Christian warfare.

The matter and form: neither ordained by CHRIST, and differ widely in different Churches.

Confirmation originally administered, as now in the East, immediately after Baptism: but in the West, after the tenth or eleventh century, deferred till the age of reason.

Names of Confirmation.

Laying on of hands. Heb. vi. 2.

Unction, as in 1 S. John ii. 20, 27.

The seal of the LORD. "Ye were sealed with the HOLY SPIRIT of Promise." Eph. i. 13.

The effects of Confirmation.

1. The grace of strengthening, and occasionally, in primitive times, the gift of miracles.

2. Character.

This Sacrament probably revives.

THE HOLY EUCHARIST

Is a Sacrament instituted by our LORD, in which, under the forms of bread and wine, the Body and Blood of our LORD are received for the nourishment of the soul.

It differs principally from the other Sacraments in two things.

1. In other Sacraments the grace of CHRIST is given: in this CHRIST Himself is given.

2. Other Sacraments consist in an action which passes: and this in a thing which remains.

Considered as respecting man, it is a Sacrament; and as respecting GOD, it is a Sacrifice.

Names: Christian Sacrifice.

Divine Liturgy.

Holy Communion.

Mass.

Eucharist. "He gave thanks."

LORD'S Supper [incorrect title].

The Sacrament.

All Sacraments may be looked at separately in three ways :—

1. *The Sacrament;* the thing which signifies and which is not signified.

2. The virtue of the Sacraments; which is the thing signified, and which does not signify.

3. Both together.

In the Holy Eucharist, the *Sacrament* consists of the forms of bread and wine.

The virtue of the Sacrament is nourishing grace; and both together consist of the Body and Blood of CHRIST.

Types of the Sacrament are :

Tree of life, Gen. ii. Melchizedek bringing forth bread and wine, Gen. xiv. 18 : cf. Ps. cx. 4; Heb. v. 6. Manna, Exod. xvi. Gideon's cake, Judg. vii. 13. Elijah's cake, 1 Kings xix. 6. Widow's cake, 1 Kings xvii. 12. The shewbread, Lev. xxiv. 5. The first-fruits, firstfruit loaves, Lev. xxiii. 17.

In the New Testament :—

The miracle at Cana, and the multiplication of the loaves. [S. John ii., vi.]

Types of the virtue of the Sacrament are :—

The barrel of meal. [1 Kings xvii. 16.]

Manna. [Exod. xvi.; Wisd. xvi. 20, 21.]

The meal that was thrown into the pot. [2 Kings iv. 41.]

The great type of both together is the Paschal Lamb. [Exod. xii.]

A Sacrament, in which, under the form of bread and wine, the Body and Blood of CHRIST are verily and indeed taken and received for spiritual sustenance.

Difference—permanent:

That others have grace only; this, CHRIST, the Author of grace, as well.

Three ends:—Mercy of CHRIST; sustenance of souls; sacrifice of the new law.

Whether our LORD celebrated the true Passover.

To prove that He did. S. Luke xxii. 7, 8, 14, 15.

Compare, on the other hand, S. John xiii. 1, 29, xix. 14, xviii. 28.

1. The Passover always kept on the fifteenth day of the month Nisan; that is, it began at sunset on the fourteenth. Exod. xii. 18.

A difference of computation in the days of the month, arising from the reckoning by solar or by lunar years.

The tribe of Issachar fixed Easter. 1 Chron. xii. 32; Deut. xxxiii. 18, 19.

In the year that our LORD suffered, the Passover, according to the computation of the Pharisees, began on Thursday, the 14th of Nisan, at sunset, on which day our LORD celebrated it. But according to the reckoning of the Sadducees, it began on Friday, at sunset; and as the chief priests were then Sadducees, the people generally followed them, although the other was the true Passover. Therefore it follows that our LORD celebrated with unleavened bread.

The matter of the Holy Eucharist.

Bread, whether leavened or unleavened, and wine, with a little water.

Water is mixed:—

1. Because the Jews always mix water with wine at their Passover; and therefore our LORD, in all probability, did.

2. Because the most ancient and universal tradition says so.

3. Because, when our LORD'S side was pierced, forthwith came there out blood and water.

4. To represent the union of our LORD with His people: He Himself being signified by the wine, and His people by the water.

The change takes place—when?

Not till when?

The series of our LORD'S actions in instituting the Holy Eucharist.

Those recorded in Scripture.

1. He took bread.
2. He gave thanks.
3. He blessed.
4. He brake.
5. He used the words of consecration.
6. He gave to His disciples.

Not recorded in Scripture.

1. He looked up to heaven.
2. He mingled the cup.
3. He Himself communicated.

The form of Consecration.

That of the bread, always the same.

That of the chalice varies in different Churches.

Formal texts for the Real Presence: S. John vi. 52, to the end; 1 Cor. xi. 27, 29.

All matter is divided into the accidents of matter and the substance.

Accidents of matter are those which make a thing *appear* to be what it is.

Substance is that which makes a thing *to be* what it is.

The accidents remain.

The substance is changed.

The Minister of the Holy Eucharist.

1. Our LORD Himself.
2. Any Bishop or Priest.

The dispositions necessary to receive.

1. Baptism.
2. A state of grace.
3. If a person is in mortal sin, he must previously either confess, if he can, or exercise some act of repentance.

When our LORD'S Body and Blood cease to be present in the species.

When the species become so corrupt as to cease to be what they were.

The effects of the Holy Communion.

1. Habitual grace; and more particularly, being united with CHRIST, and, in Him, with each other.
2. Actual grace.
3. Preservation from actual sin, and
4. Our own resurrection. S. John vi. 54.

How far people can communicate for some one else, not as if they were offering a sacrifice, but because their prayers are more likely to be heard.

There are three kinds of Communion.

1. Sacramental.
2. Spiritual.
3. Sacramental and Spiritual together.

Necessity of the Holy Eucharist. S. John vi. 53.

A sacrifice is a thing offered to GOD, either to turn away His anger or to obtain His favour.

There is, properly speaking, only one Sacrifice; but, improperly speaking, all sacrifices are divided into two classes

1. Those offered before our LORD's death.
2. And that which is offered since.

Even under the Mosaic law it was neither necessary that a sacrifice should be bloody nor yet consumed.

What are the principal differences between the Sacrifice of the Holy Eucharist now and our LORD's on the Cross?

The one real, and the other only commemorative.

The one, meritorious in itself; the other, deriving its merit from the first.

The one, of our LORD's mortal and passible Body; the other, of His immortal Body.

The general division of the ancient Liturgies consists of two parts:

I. The Mass of the Catechumens. (i.) Collect or Collects. (ii.) Prophecy. (iii.) Epistle. (iv.) Gospel. (v.) The expulsion of the Catechumens.

II. The Mass of the Faithful. (i.) The Offertory. (ii.) The Creed. (iii.) The Kiss of peace. (iv.) The Preface, beginning with, "Lift up your hearts." (v.) The Commemoration of our LORD's life. (vi.) The Commemoration of the Institution of the Eucharist. (vii.) The Prayer for the Descent of the HOLY GHOST. (viii.) The great Intercession for quick and dead, ending with the LORD's Prayer. (ix.) The "Holy Things for holy persons." (x.) The Fraction of the Host. (xi.) The Communion. (xii.) The Distribution of the elements that remain.

The Incarnation is the personal union of the Second Person of the HOLY TRINITY with our human nature. S. John i. 14.

All errors about the Incarnation may be divided into three classes.

1. Those which deny our LORD to be GOD.
2. Those which deny our LORD to be man.
3. Those which deny the true nature of the union.

That CHRIST'S death was a real satisfaction for the sins of the world. 1 Cor. vi. 20; 1 S. Pet. i. 18.

The final cause of the Incarnation: that CHRIST should deliver us from the slavery and power of the Devil, and unite us to the essence of GOD.

That CHRIST had a true human soul as well as a body. S. Matth. xxvi. 38.

[SUPPLEMENT

TO

NOTES ON THE SACRAMENTS.

CONTINUATION OF NOTES ON THE BLESSED EUCHARIST.

THE Body and Blood of CHRIST verily and indeed received by the faithful.

The substance of the elements is changed at consecration: the accidents remain.

Faith goes no further; lays aside all discussion, and all attempt to understand.

Note that the word *faithful*, in the Catechism, signifies *members of the Church.*

Formula of the Sacrament.

For the consecration of the Bread: *This is My Body.*

For the consecration of the Chalice: *This is My Blood.*

THE REAL PRESENCE. Formal texts in proof of it: "This is My Body" (S. Matth. xxvi.; S. Mark xiv.; S. Luke xxii. 19; 1 Cor. xi. 24). "My flesh is Meat indeed," &c. "Except ye eat," &c., S. John vi.

These words literally understood throughout the first 1500 years of the Church, except for a short time by one sect of heretics.

"It is the spirit that quickeneth; the flesh profiteth nothing:" *i.e.* the men of Capernaum had conceived a wrong idea (somewhat similar to that once prevalent in England, against which the "Black Rubric" was directed), that our LORD spoke of nourishing our flesh by the addition of the parts of His own flesh, as in ordinary eating and drinking. Not so; but by the virtue of the HOLY SPIRIT. "Add the spirit to the flesh, and the flesh profiteth much."—S. Aug.

Communion in both kinds: universal for 1200 years, except in extraordinary cases; as in time of persecution, Infant Communion, &c. Forbidden by the Council of Constance, on account of irreverence. But, owing to the resistance of the then Bishop of Exeter, the parts of England within his diocese were scarcely deprived of the chalice more than 150 years. The Eastern Church continually protests against the abuse.

Communion anciently given to infants: a proof that the faith of the recipient is not needful to the validity of the Sacrament.

In the Eastern Church Baptism and Confirmation form one rite; and Communion under one kind (the chalice) immediately follows: the infant so receives at intervals till the age of seven, when it is formally prepared for a solemn First Communion in both kinds.

Idiots never to be communicated; nor open sinners. But insane persons may, in lucid intervals.

Persons in mortal sin cannot come to Communion without sacrilege.

Grace to be recovered by the Sacrament of Penance.

Who ought to communicate:

Those who try to advance in piety.

Who lead a life of prayer.
Who endeavour not to live according to the world.
Who bear some mark of the Spirit of CHRIST.
Who try to repair the daily sins of frailty by penance.

Weekly Communion allowed to those who
Are exempt from mortal sin,
Have no attachment to venial sins,
And have a strong desire for Communion.

Communion to be refused in some cases, even on account of venial sins: according to discretion.
When it evidently does not profit.
When venial sins remain habitually, &c.
In case of negligence and lukewarmness.

Bodily Preparation for Communion. To communicate fasting: nothing may enter Christian lips before the Body of CHRIST. (Fasting implies total abstinence from food, drink, and medicine.) Thoroughly cleanse the hands and mouth.

The rule of fasting is suspended in the case of viaticum, and some other rare occasions.

Attitude at reception. To kneel upright: lay the right hand crossed over the left to receive the LORD'S Body on the palm: take the chalice firmly in both hands. If it be not irreverent for the laity to touch the chalice at all, it is not more so to do it with the hands than with the lips: and is much the safest mode of guarding against accidents.

The sacramental presence continues in the species as long as they continue intact: *i.e.* in case of Communion, until they undergo the process of digestion (about a quarter of an hour); in case of reservation, until any corruption takes place.

SACRIFICE. General meaning: any act of piety intended to glorify GOD and unite the offerer to Him. Proper meaning:

the external oblation to GOD of a sensible and permanent object; performed by a law.

Also, 1. The act of slaying a victim = Sacrifice of the Cross.
2. The victim itself = Sacrifice of the Eucharist.

External oblation implies internal devotion. But man is obliged to the latter: therefore he must express it by the former.

After the Fall, loss of holiness prevented man from offering himself acceptably to GOD. But GOD made man could so offer Himself.

He became a Sacrifice of expiation, in the bloody Sacrifice of the Cross; and gave men that whereby they also might come before GOD in the unbloody Sacrifice of the Altar, whereof He made them ministers.

The two Sacrifices are one in substance (different in manner and in object).

1. Actual death.	2. Mystical death.
With shedding of blood.	Without bloodshedding.
Death present.	Death past.
Sacrifice of redemption.	Sacrifice of propitiation.
To merit grace for man.	To apply grace to man.

Effects of reception.

The quickening of the soul by reception of the True Life: and its incorporation with the Three Persons of the Blessed TRINITY.

CHRIST is offered in the Sacrifice of the Eucharist as Victim. He Himself offers it as man; it is offered to Him as GOD.

The Divine Sacrifice may be offered for the especial benefit of any persons, except excommunicated; for the faithful departed; and for divers objects.

PENANCE.

The Law of GOD's justice: that a great penalty is not remitted, unless satisfaction, though less in degree, be made by the guilty person. The prevailing satisfaction of CHRIST's Passion is applied on this condition.

General penance: this suffering life.

The Sacrament of Penance: an outward manifestation of the virtue of penitence, combined with confession and sacerdotal absolution; or, a Sacrament ordained by CHRIST, to remit post-baptismal sin.

Difference between Baptism and Penance.—Baptism: a free gift of grace. Penance: grace obtained by pains and sorrow.

Powers necessary in the Minister.

1. Order: *i.e.* power conferred at ordination.
2. Jurisdiction: *i.e.* approval by and mission from the Church.

Who possess jurisdiction:

A Bishop in his diocese by right of office.

A Curate in his parish.

Other Priests should be approved by the Bishop, according to the general rule: but the English Church gives wider licence in the exhortation before Holy Communion.

Parts of Penance: Contrition, Confession, Satisfaction.

Distinction of mortal and venial sins: rule of Scripture and tradition; but not in all cases clear. 1 S. John v. 16.

Mortal sins: those which put a person out of a state of grace, and separate him from GOD. Venial sins: those which do not.

Venial sins—

being sinful, oblige to penitence;

being continual, oblige to continual penitence.

"Despise them not because they are little; but fear them because they are many."—S. Augustine.

Venial attachments become mortal, when man makes them the object of life.

Remission of venial sins:

Works of mercy;

Fasting;

Acts of penitence; but especially

The LORD'S Prayer.

Also, with these, but not necessarily, the Sacrament of Penance.

Remedies of venial sins:

Stop their progress.

Confess them humbly and promptly to GOD.

Acknowledge frailty and need of grace.

Pray with confidence and hope.

Resolve on penance.

And, after this preparation, confess them to the Priest.

Conversion is real, when the love of GOD is stronger in a soul than the love of created things. This to be gained by persevering prayer.

Sometimes sudden (S. Paul, the penitent Thief); but usually gradual.

When a penitent, perfectly contrite, cannot confess, either through physical inability, or impossibility of obtaining a confessor, mortal sin is remitted by the mercy of GOD, anticipatorily.

Contrition involves detestation of former sins; love of

GOD; cessation of sin, with good resolution; desire to satisfy GOD'S justice and punish sin.

Contrition is perfect, or imperfect.

Perfect contrition: sorrow for sin caused purely by love of GOD, and grief for dishonouring Him;—and this obtains remission without the intervention of the Sacrament.

Imperfect contrition, or attrition, is sorrow arising from mingled or lower motives, and requires the application of the Sacrament. A servile fear of hell does not amount to attrition: and it is a sin to consider it so to do.

Contrition must be

interior,
supernatural,
universal,
true,

} all comprehended under the one head, of dominant love to GOD.

Resolution must be effectual, and lead to the use of means of healing, and avoidance of occasions of sin.

Mortal sin cannot ordinarily be forgiven, without Absolution. But the Priest cannot loose what he has no knowledge of. Therefore mortal sin must be enumerated.

Confession must be entire, true, simple.

Entire: No mortal sin consciously omitted.
Mention modifying circumstances.
Cut off useless details.
Name the number or the duration of each kind of sin.
Sins of thought as well as sins of deed.
Nothing hidden which may show the state of the soul.
Nothing hidden through proud shame.

True: No attempt to gain good opinion.
No exaggeration.
Doubtful of doubtful things.

Certain of certain things.

No rash judging of self or other.

Simple: Accusation of self, and not of others.

Motives for confession:

To glorify GOD.

To break off with Satan.

To show the Church the sinner's return to GOD.

To obey CHRIST.

To practise fitting humiliation.

To learn remedies for sin from the Priest.

Mortal sins innocently forgotten in Confession are remitted; but they must be confessed afterwards, when they have come to mind.

General Confessions should be repeated—

When the examination was imperfect, and mortal sins were therefore forgotten.

When the first confession was not accompanied by true conversion.

When mortal sins were intentionally omitted, or not thoroughly confessed.

Or, when the penitent desires to begin a stricter life. It is not necessary to confess sins committed before Baptism.

A confessor should be

1. Learned (in knowledge human and divine).
2. Charitable (towards GOD and man).
3. Prudent.
4. Secret.

The seal of Confession is of obligation, natural, divine, and ecclesiastic.

Cases of sacrilege.

1. A false confession consciously made: it invalidates

every succeeding confession until this sin be acknowledged.

2. Disclosure of confession by the Priest.

3. Or by any other person acquainted with it as confession.

4. Enforced disclosure of sacramental confession to any person soever, even natural or religious superior.

A Priest questioned in a legal court as to his penitent's sin is to make answer that he only knows him as innocent. He may speak if he first have his penitent's permission: but otherwise, not even to the penitent himself.

Satisfaction. Man is utterly incapable of satisfying GOD'S justice. But it needed satisfaction: therefore the Incarnation and Passion.

CHRIST'S satisfaction applied to man, in Baptism; and in Penance.

But post-baptismal sin is infinitely the greatest: therefore CHRIST'S satisfaction now applied by means of our penitential works.

They are done through His grace. They are precious through their union with His.

Variety of use in the form of Absolution.—In the Greek Church: always given in prayers, which the Priest makes for the sinner's forgiveness, without mention of his own absolving power. So in the Latin Church till the thirteenth century. But the various uses affect not the validity of the Sacrament.

HOLY ORDERS.

A Sacrament imparting spiritual power for the exercise of ecclesiastical ministrations.

Number of Orders: various.

Orders of divine institution: Bishops, Priests, Deacons. Others of human institution only.

The Episcopate: first and chief order; but simply the plenitude and perfection of the Priesthood. Involves power over the administration of all the Sacraments.

The Priesthood not to be entered without reasonable belief of vocation.

The fit virtues for that state.

1. Contempt of the world.
2. Love of holy retirement.
3. Greater esteem of low functions in the Church, than of great secular dignities.
4. Love of prayer.
5. An honest mind.
6. A calm spirit.
7. Brave patience.
8. Gentleness.
9. Enlightenment.
10. Self-distrust.
11. Prudence, purity, zeal, and charity.
12. Absence of ambition, &c.

The Diaconate: established by the Apostles; probably by CHRIST'S command (Acts i. 3).

Functions: To assist the Priest in celebrating Holy Communion.

To baptize in case of need.

To visit and teach, and preach, if it be so ordered.

Ordination to the Priesthood gives power:

1. To consecrate the Body and Blood of CHRIST.
2. To bind and loose sin.

3. To administer all Sacraments, except Ordination and Confirmation.

4. To preach the word of GOD.

Ordination to the Episcopate gives primacy, sovereignty, independence.

No Bishop holds his spiritual jurisdiction from the Pope; but from the HOLY GHOST. A suffragan Bishop receives local jurisdiction from his Metropolitan: a Metropolitan from his Com-provincials.

Apostolical Succession: the uninterrupted chain of Bishops from the time of the Apostles, and of the Bishops ordained by them (*e. g.* 2 Tim. i. 6; Tit. i. 5).

English Succession.—The early British Church died out, after the arrival of S. Augustine; on account of its refusal to conform to the general arrangement for keeping Easter.

S. Augustine was ordained by Eleutherius, Bishop of Arles: our Orders therefore Gallican (deriving originally from S. John, first Bishop of Ephesus).

Sent by Gregory the Great. But mission once given can never be recalled, except in those cases of great and heinous sin in any country, where GOD Himself blots out the Church, and puts the candlestick out of its place. S. Augustine's *mission*, therefore, still valid.

Jurisdiction is always involved in the nature of the Episcopate. And *succession* is clearly traceable from his time to ours.

Who may consecrate a Bishop. Three Bishops are necessary, for the performance of a canonical consecration. A consecration performed by one Bishop is uncanonical, but valid.

MARRIAGE.

Legitimate union of a man and woman, involving a mutual obligation of living together inseparably.

Natural Marriage. When the woman is simply united to her husband, and receives no civil advantage. Such cases have existed in the Church.

Civil Marriage. When she enjoys the advantage given to wives by civil law.

Christian Marriage. That which contains sanctifying grace, and which only is a Sacrament.

Author of marriage—

When a natural contract: GOD.

When a civil contract: Lawgivers.

When a Sacrament of the New Covenant: JESUS CHRIST. S. Matth. v.; S. John ii.

The grace of Christian marriage: a spiritual strength imparted to marriage, for the sanctification of those who should be bound by that tie.

Matter of the Sacrament: the mutual contract.

Form: the words of the Priest's blessing.

Minister: the Priest.

Marriages not celebrated in the presence of a Priest are indissoluble civil contracts; but not Sacraments.

Mutual consent not sufficient for valid marriage unless it be free; referring to present time; made in the presence of a Priest and at least two witnesses; with no valid impediment.

EXTREME UNCTION.

Generally disused in the English Church: yet a Sacrament. An outward sign conferring grace; S. James v. 14.

S. James's precept not referring to miraculous healing;

Because, 1. He bids call the elders: but the grace of miracles was not reserved to elders.

2. He declares such unction to convey remission of sin: but this is not a grace pertaining to miracles.

Not referring to his time only: because it has been practised always, and almost everywhere, ever since.

Matter: olive oil blessed by a Bishop.

Blessed, to show that it operates not by its own virtue but by the virtue of the HOLY TRINITY.

Blessed by the Bishop, who holds the place of CHRIST, to show that the effects of the Sacrament have their source in CHRIST'S merits.

To be administered to Christians dangerously ill; but not to children, madmen, excommunicate, &c.

To persons dangerously ill: but it is sin to wait till the illness is desperate, being in some sort then a tempting of GOD, and an asking for a visible miracle.

Effects:

Restoration of health, entire or partial, if that be for the sick man's profit.

Remission of venial sins, and of mortal sins committed unconsciously.

Enlightenment of the soul; increase of confidence and hope.

NOTES FOR CHILDREN'S CLASS.

S. Matthias' Day.

WHAT is to-day?

What difference between S. Matthias and the other Apostles? [Before and after our LORD'S Ascension.]

Yes: what else?

How chosen?

Look at the Second Lesson yesterday. How were the Twelve chosen? [By our LORD Himself, after prayer all night.]

How S. Matthias? [By lot.]

What is casting lots? [Tell them some ways.]

Do you know any verse that tells us how GOD ordains lots? [Prov. xvi. 33.]

Tell me a history in the Old Testament where GOD ruled lots so as to save His people? [Esther iii. 7. Explain that Haman would not begin his design till he got the right lot, and that right lot never came up for a year.]

Well, are we to learn from this, that we are to cast lots now? [No.]

Why not? It would be —— ? [Tempting GOD.]

What is it to tempt GOD? [To trust God to do for us what He gives us no reason to expect He will do.]

We read about that in the Gospels—where? ["Thou shalt not tempt," &c.]

Then, what are we to learn? [That GOD orders all the least things of all our lives.]

Where do we read that? [S. Matth. x. 29.]

What do we call this? [Special Providence.]

Now this ought to comfort us, and warn us. How comfort? [Because a Christian must always be safe.]

What? safe in danger? [Yes.]

Why? [Because GOD will either save him or, &c.]

What is one of the sins against faith in GOD's providence? [Superstition.]

What is that? [Trusting or fearing other things in the place of GOD.]

As? [Omens, lucky and unlucky days, &c.]

Is every day *lucky* to a true Christian? [Yes.]

Why? [Because, come what will, he cannot be really hurt.]

What does S. Paul say about that? [Rom. viii. 28, 38, 39.]

Now again. Into whose place was S. Matthias chosen?

Who was the next of the Apostles to be taken away? [S. James.]

Who was taken into his place? [S. Paul.]

After this, were the places of the Apostles filled up? [Yes: but not quite in the same way.]

How? what answers to the Apostles now? [Bishops.]

Where do we find an Apostle called a Bishop? [In the Epistle. "His bishoprick," &c.]

Is any one greater than an Apostle called a Bishop? [1 S. Pet. ii. 25.]

What does Bishop mean? [Overlooker.]

What answers to Priests in the New Testament? [The Seventy.]

Gospel for Quinquagesima Sunday. S. Luke xviii. 35.

How many blind men? [One.]

Is that all? Look at S. Matth. xx. 30.

What was this blind man's name? [S. Mark x. 46.]

Now, where did he show his faith?

What did the multitude call our LORD? ["JESUS of Nazareth."]

What did he call Him? ["JESUS, Thou Son of David."]

What was Nazareth? [An infamous city.]

Was CHRIST to come from thence? [No.]

How do you know? [S. Matth. ii. 5.]

Of what family was CHRIST to be? [David's.]

Therefore, when the blind man spoke, he did not follow the multitude in calling our LORD what He seemed to be? [No.]

But He called Him what —— ? [He really was.]

What does S. Paul say about faith? [2 Cor. iv. 18.]

Well: were the multitude pleased with him?

What did they do to him?

And did he leave off?

Now let us see if we are at all like this poor blind man. He was near where? [Jericho.]

What was Jericho? [An accursed city.]

How do you know? [Josh. vi. 17.]

What was to happen to the man that should build it again? [Josh. vi. 26.]

Did any one? [1 Kings xvi. 34.]

And, after this, did people live there? [Yes, but it was unhealthy. 2 Kings ii. 19.]

Jericho is like what? [The world.]

Why? [1, accursed; 2, dangerous to live in; 3, unsatisfying (refer to 2 Kings ii. 19).]

Why are those who are living in the world like a blind man?

If I were to show a crown and a piece of clay to a man, and he chose the clay, we should say that he must be ——? [Blind.]

Do we do so?

How?

Who can open our eyes?

How does He do so first of all? [At Baptism.]

But is there occasion He should go on opening them, go on showing us what is right and wrong?

What do we call that which He has put within us to teach us to distinguish between good and evil? [Conscience.]

We must always ask our LORD to make our conscience ——? [See rightly.]

Yes: why? [Because of the danger and sin of having a conscience that does not.]

Well, and we must be like this man in what? [1. Praying. 2. Praying the more, the more opposed. 3. Having faith ("Thou Son of David"). 4. (S. Mark x. 50) He cast away his garment before he came to JESUS.]

What does this mean? [Heb. xii. 1, 2.]

When we try to serve GOD, really and truly, shall we be sure to find hindrance?

What sort? [People and things (both set forth in this story—by the multitude and the garment).]

When this man was healed, what did he do? [Followed JESUS.]

What must we also do?

Must we always follow Him?

Whether easy or difficult?

Every day?

What does He say about that? [Taking up the cross daily.]

He followed Him where? [S. Mark x. 52, "in the way."]

This world is like a way: why? [Because it is only the road that leads to our Home.]

What is our Home?

So we must follow JESUS in the ——? [World.]

And to ——? [Our Home.]

First Sunday in Lent.

What is the Collect about? [Danger.]

Any others in Lent about it? [2, 3, 4, 5.]

Why should we pray against danger in Lent?

What do we keep Lent because of? [Sin.]

What did sin bring into the world? [Death.]

And before we taste of death, we are in ——? [Danger.]

Then, sin has to do with danger? [Yes.]

Before any one dies, must he be in danger? [Yes.]

How long?

Always long? [No.]

When death comes with very little warning of danger, what do we call it? [Sudden death.]

Did you ever hear of a sudden death?

How?

What do we pray against that?

Why? [1. Lest that day should overtake us as a thief.

2. Because *all* help is little enough, and in sudden death we have none.]

If GOD calls you hence by a sudden accident, what should we do?

Should we send for the clergyman?

Why?

Is that all the reason why we mention danger in Lent Collects? [No.]

Why else?

Shall you all be in danger before this time to-morrow? [No.]

No!—I think *yes*. How?

Read the Collect for Second Sunday in Lent.—Now how many kinds of danger? [Body and soul.]

Which is the worse?

Why?

Which happens oftenest?

And those dangers we call ——? [Temptations.]

Are we all tempted?

All tempted in the same way?

Well: tell me some temptations.

Is there any sin in being tempted?

How do we know there is not?

What do we keep Lent for?

How many times was our LORD tempted?

Why three times?

How many great temptations does S. John tell us we are all subject to?

Well, now: what was our LORD'S first temptation? [To turn stones into bread.]

That answers to ——? [The lust of the flesh.]

Are all lusts of the flesh sinful? [No.]

How not?

Is it wrong to be hungry, thirsty, sleepy? [No.]

How do you know? [Our LORD was. Hungry: "afterwards He hungered." Thirsty: He asked the woman of Samaria for water. Sleepy: He slept in the ship.]

When do they become wrong? [When over-indulged.]

And we keep Lent that ——? [We may try to subdue them.]

What was our LORD'S second temptation? [Mountain and kingdoms of the world.]

Answering to ——? [The lust of the eyes.]

The mind? [Pinnacle of the Temple.]

Answers to ——? [Pride of life.]

Are we always in such dangers? [Yes.]

What Collect says so? [4th Sunday after Epiphany.]

Well: if so, we ought to be ——? [1. *Watchful.* S. Mark xiii. 37.]

Who was not? [David in the matter of Uriah: Moses (Numb. xx. 10) when he lost his temper and struck the rock. 2. *Humble.*]

Who was not? [S. Peter (S. Mark xiv. 29, 31).]

Are we ever so tempted that we *must* fall? [No.]

How do you know? [1 Cor. x. 13.]

Do we want all our strength to resist? [Yes.]

Who says so? [Eph. vi. 13: "*whole* armour."]

If we do resist, are we the same, or better? [S. James i. 12: "*Blessed* is the man," &c.]

What petition in our LORD'S prayer?

When the most horrible temptations we shall ever know? [In the hour of death.]

Therefore we pray in the Burial Service? ["Suffer us not," &c.]

If we yield to temptation, what then? [Repent.]

Ah! that will take us too long to speak of now,—we must wait till next Sunday.

Gospel for Mid-Lent Sunday.

What is to-day called? [Fourth Sunday in Lent.]

What else? [Mid-Lent.]

Why?

What next Sunday?

What Sunday after?

Lent is a time of ——? [Fasting.]

Yet on Mid-Lent Sunday we read about ——? [Eating.]

And what text may that remind us of? ["Whether ye eat or drink," &c.]

Have any of you ever seen the sea?

Was this the same kind of sea?

What else do we call it?

What is a lake?

What is the largest pond you have ever seen?

Was it Tilgate pond?

Well, then, the Sea of Galilee was a very great deal larger, &c. &c.

What question did our LORD ask Philip?

Why Philip? [Because he was a native of Bethsaida, close to the lake.]

What does that mean, "to prove him'? [To prove how much faith and understanding he had.]

What was there about GOD's proving us in the lesson on Friday? [Deut. xiii. 3.]

Of all the Apostles S. Philip seems to have been the ——? [Slowest and dullest.]

Did he answer the question?

Did he give any help?

What do we call that virtue, by which, in any difficulty or danger, we hit on the right thing in a moment? [Presence of mind.]

Tell me some things in which we can show presence of mind. [A child on fire throwing itself on the floor, and not running out; a bad cut, tying the arm above, &c. (You can easily interest them about this. Tell them the story of the lady at the picnic in India, who frightened a tiger, just as he was about to spring, by spreading her umbrella.)]

Had S. Philip presence of mind?

Whom did our LORD next ask?

Why S. Andrew? [Because first called, perhaps.]

Did he make a good answer?

How did he spoil it? ["But what are they," &c.]

What was there much of in the place? S. Mark (vi. 39) calls it ——? ["*Green* grass."]

Why?

When was this miracle done? [Shortly before the Passover.]

The Passover answered to what?

Therefore the miracle happened? [In the Spring.]

Spring is earlier there than here, &c. &c.

Our LORD commanded that the people should ——? [Sit down.]

What more does S. Mark say? [Sit down by companies.]

That shows us ——? [That GOD loves order.]

A text which says so? [1 Cor. xiv. 40.]

What did our LORD do before giving the loaves?

We call that? [Saying grace.]

What grace do you say?

What should you say? [Something like: Bless us, O LORD, and this food that Thou hast given us, for JESUS CHRIST'S sake.]

And after they had eaten, what did He command?

This shows that GOD is angry with ——? [Waste.]

Can we waste anything besides food?

What?

Money?

Health?

Time?

Strength?

How each?

How many baskets?

How many were fed?

Did our LORD ever perform another miracle like this? S. Matth. xv. 32.

How many were then fed?

How many baskets full?

How many loaves?

Which then was the greater miracle?

The loaves that best served the multitude had ——? [Most left.]

What does that teach us? [That the more we do for others, the more we shall have done for ourselves.]

A text? ["He that watereth, shall be watered also himself."]

Do we find in the Old Testament a miracle like this? [The widow of Sarepta, 1 Kings xvii. 16; and again, 2 Kings iv. 42-44.]

Do we read this Gospel more than once in the Prayer Book? [Yes.]

When besides this? [Last Sunday after Trinity.]

Passion Sunday.

What is to-day called? [Passion Sunday.]

What does Passion mean?

Why is the day called so? [Because we begin more entirely to look forward, &c.]

In what particularly? [In the Epistle.]

What is the Epistle about? [The Jewish sacrifices.]

What is a sacrifice? [Anything offered to GOD for the sake of turning away His anger.]

Then can there be more than one sacrifice? [Yes. No.]

You are both right. In one sense, there can only be one Sacrifice. Whose was that? [Our LORD'S.]

Why is that the only one? [Because only *it* deserved to turn away GOD'S anger.]

Sometimes we call it? [The Atonement.]

What does that mean? [The making at one.]

Making what at one? [GOD and man.]

What had separated them? [Sin.]

But do we read of other sacrifices in the Bible?

Where?

How can these be called sacrifices, if there be only one? [Because they reminded GOD of that one.]

What were they made of?

Anything besides animals? [Lev. ii. 1. (And explain that a *meat* offering does not mean an offering of flesh, but of flour.)]

What was done with these sacrifices? [Burnt.]

Anything else? Now attend. Some altogether burnt, and called a burnt offering, Lev. i. 10. Some partly burnt, partly eaten: which were the most common: so we find a feast at a sacrifice, 1 Sam. ix. 13. Some eaten, and not burnt: so Lev. xxiii. 10.

Some neither burnt nor eaten: scapegoat. Lev. xvi. 21.

Well: now have we any sacrifices at the present time?

What is it?

Is it as true a Sacrifice as the Jewish ones? [Much truer.]

What do we offer in it? [Bread and wine.]

And after that? [The Body and Blood of our LORD.]

Is it only a Sacrifice? [A Feast also.]

How so? [To those who receive the Holy Communion.]

What do we call the Holy Communion as a sacrifice? [Sometimes the Christian Sacrifice.]

Why? [Sometimes the Unbloody Sacrifice.]

Why? [Because most of the sacrifices under the old law were bloody.]

Sometimes the Holy Eucharist.

What does Eucharist mean? [A Sacrifice of Thanksgiving.]

I told you just now that our LORD died to be a ——? [Sacrifice for us.]

Did he die for any other reason also?

What was it? [To be an example.]

Where do we find that in the Prayer Book? [Collect for Second Sunday after Easter.]

Where does He tell us so Himself? [S. John xiii. 15.]

Do you remember any of the Apostles who says the same thing? [1 S. Peter ii. 21, &c.]

(And of course you would dilate on *how* we are to follow CHRIST, Who, when He was reviled, &c.)

Palm Sunday.

What do we call this week?

Why?

In some parts of the Church they call it the Great Week.

Why?

Sometimes it is called the Still Week. What should that teach us?

Now, we will see what our LORD did each day. What on Saturday (yesterday)? [Raised Lazarus.]

And then? [Went back to supper at his house. (S. John xii. 1.)]

Being Saturday, it was the Jewish ——? [Sabbath.]

What did Mary do with the alabaster box? [Broke it.]

Why? [Because the Jews had a tradition, not to *open* a box on the Sabbath.]

In S. John xii. this is said to have happened in whose house? [It is not mentioned.]

But in S. Matth. xxvi.? [Simon the leper.]

Yes: and he was either a relation of Mary and Martha, or their landlord.—Well: and what was done to-day?

Therefore we call the day what? (Explain what a palm is; and that it is not like our palm.)

What else happened? [The Council of the Pharisees. S. John xi. 47.]

On the Monday what was done? [Our LORD came in from Bethany; cursed the fig tree; went back to Bethany.]

Where did our LORD sleep on the Sunday night? [At Bethany.]

What on the Tuesday? [The fig tree was withered.]

On the Tuesday afternoon? [Either then, or on the Monday afternoon, He cast out the buyers. S. Matth. xxi. 12.]

What else? [He foretold the destruction of Jerusalem, and spoke all those parables given in S. Matth. xxii.-xxv.]

What was the last thing He taught them? [About the Day of Judgment. S. Matth. xxv. 31.]

And that evening? [He foretold His death. S. Matth. xxvi. 1.]

Where did He sleep on Tuesday night? [Most likely at Bethany.]

What happened on Wednesday? [Judas betrayed Him.]

Therefore Wednesday is ——? [A Litany Day.]

What else? [He sent His two disciples either that evening or next morning to prepare the Passover.]

On Wednesday night? [He slept in Bethany.]

What do we call Thursday? [Maundy Thursday.]

Why? [*Commandment* Thursday.]

What commandment? [S. John xiii. 13, 14.]

On that day what happened? [The Passover lamb was killed at 3 P.M.: the Passover began at sunset, that year about 6.5 P.M.]

Then what happened? [Institution of the Blessed Sacrament.]

And then? [Washing the disciples' feet.]

Then? [They went out.]

Where? [It is thought, to the Temple.]

And then where? [To the garden of Gethsemane.]

And what happened there?

Well: we will not speak of the Passion now.

What Gospel in the Prayer Book tells us of Palm Sunday? [First Sunday in Advent.]

Why? [Because it is a type to us of His coming again with great glory.]

Look at the Epistle for to-morrow. What is a wine-press?

Did you ever see a cyder-press?

Well, they press grapes a different way. Here is a picture of it. Now, why is the Passion likened to a wine-press?

[1. Because our LORD'S Blood was shed in great agony, as the juice of grapes is violently squeezed out. 2. Because, even for many men, it is such intensely hard work: and He says, "I have trodden the wine-press *alone*."]

Second Sunday after Easter.

Read the Collect.

What two things did our LORD come to be? [A Pattern and a Sacrifice.]

What do you mean by a Pattern? (This you might very nicely explain to the girls by such *patterns* as they are used to.)

What do you mean by a Sacrifice? [Anything offered to GOD that has the power of turning His anger away.]

Was there ever more than one Sacrifice? [No. Yes.]

Both right. Why only one? [Because CHRIST'S death is the only thing which in and by itself could turn away GOD'S anger.]

How more than one? [Jewish sacrifices; and the Christian Sacrifice is the Holy Eucharist: as deriving all their virtue from that.]

Endeavour ourselves. Why *ourselves*? (Explain that it was then usual to say, endeavour *ourselves*, not endeavour, as now.)

Well: the Pattern and Sacrifice: where do we find them in the Epistle and Gospel? [The Pattern in the Epistle, the Sacrifice in the Gospel, "I lay down My life."]

What are Christians compared to in both? [Sheep.]

Why? [Because they ought to be gentle: always afraid of enemies: dependent on the Shepherd.]

Where in that same chapter does S. John speak of our LORD as a pattern? [x. 4.]

In that verse it says: know His ——? [Voice.] (Explain that in the East the shepherd has a name for all his sheep: that they go by his voice: that a traveller, doubting this, changed clothes with the shepherd and called: but they would not come.)

What is the fold? [The Church.]

Who are the *other* sheep? [Those out of the Church.]

As? [Heathen and Dissenters of all sorts.]

When one fold and one Shepherd? [Before the end of the world, but more fully in heaven.]

S. Peter says, "We were as sheep." Doing what? [Going astray.]

Where do we say that in the Prayer Book? ["We have erred and strayed," &c.]

Where do we read it in the Old Testament? [Is. liii. 6.]

How have we gone astray? [By original sin—and then by actual.] (Explain this.)

What must we *do?* [Return.]

How from original sin? [By Baptism.]

How from actual? [By trying daily, and praying, with the grace of the HOLY GHOST.]

How can we see whether we are returning? (Explain about *self-examination.*)

Return to whom? [The Shepherd and Bishop.]

Who is that?

What does *Bishop* mean? [Overlooker.]

Who is the hireling? [Bad Priests.]

Who is the wolf? [The Devil.]

What other wild beast is he likened to? [Lion, Dragon.]

The Lion shows us how *what* he is. [Strong.]

The Dragon? [Poisonous.]

The Wolf? [Cunning.]

I will tell you a story about how cunning wolves are. (You might read them part of Lent Legends, pp. 28-31.)

Well: if this is all with regard to the Devil, we must ——? [Watch.]

Who tells us so? [Our LORD.]

Does He tell *us* so, especially? [Yes: S. Mark xiii. 37.]

Well: that is this day's lesson: and I hope you will all try.

Third Sunday after Easter.

Read the Collect.

How are we admitted into the fellowship of CHRIST'S religion? [By Baptism.]

Why do we pray for those persons now? (Explain that Baptism anciently was only solemnly administered on Easter and Whitsun Eve: the newly baptized therefore were now going forth into the world.)

What is to eschew? [1. To give up. 2. To dislike.]

Do we naturally dislike sin?

How can we get to dislike it? [The oftener we resist, the easier we find it; till at last, in a certain sense, we get to dislike it.]

What are the things contrary to their profession? [1. All sin. 2. All innocent pleasures when carried to excess.]

What is there in the Epistle about these? ["Fleshly lusts, which war against the soul."]

What is a lust of the flesh? [Any desire that comes from the body.]

As ——? [Eating, drinking, sleeping.]

Are they wrong in themselves?

How can they become wrong? [By excess.]

And so eating would become ——? [Gluttony.]

And drinking?

And sleeping?

Tell me another thing of the same kind to which you girls are likely enough to be tempted. [Dressing too finely or not modestly, or thinking what other people think of it.]

Now we take Collect, Epistle, and Gospel together. The Collect tells us *what* we are to do: what is it? [Eschew, &c.]

The Epistle, *how:* how is it? [By abstaining, &c.]

The Gospel, *why:* why is it? [Because "A little while, and ye shall see Me."]

That is again the same as the Epistle, "I beseech you as"—what? [Strangers and pilgrims.]

What are pilgrims?

What country are we going to?

Where does S. Paul tell us? [Heb. xi. 14, 16.]

If a traveller were going home, would he mind bad roads, bad inns, bad food?

Then ought we to mind troubles, &c.? (This you should work out at some length.)

How do fleshly lusts war against the soul? [When we so give way to them as to make them our chief delight.]

Can what is even good in itself become wrong by excess

Is it right to love our parents?

But, if we loved them more than GOD—then?

And we should make them? [Idols.]

Why does S. Peter tell them to abstain? [Because they were in the midst of the Gentiles, who were so ready to find fault.]

And that teaches us, if we really serve GOD—what? [To

be especially on our guard when we are with those who do not fear Him.]

How was David punished for this sin? [2 Sam. xii. 14.]

It is called ——? [Giving offence, or scandal.]

What does our LORD say of this? [S. Matth. xviii. 7.]

What is "the day of visitation"? [Most likely it means: when GOD shall, as it were, visit them, and call them to Himself, they will be all the more ready to go to Him, if they have seen your good works.]

Now, why is that the Gospel? [Because we now begin to look forward to Ascension Day.]

I told you what it had to do with the Collect and Epistle. What? [Because our LORD will so soon come again.]

Yes: so that if we choose the pleasures of sin here, it will be ——? [For a very little while.]

Therefore it is said of Moses that he ——? [Heb. xi. 25.]

And if we suffer here, it will be ——? [For a very little while too.]

Therefore S. Paul says: "I reckon that"—what? (Rom. viii. 18.)

Must everybody have trouble somewhere?

Wicked as well as good?

The difference is? [The one have the bitter first, and then the sweet.]

And the other?

Now I will read you a little story about that. (Read the Story of Passion and Patience, at pp. 19, 20, of my "Pilgrim's Progress.")

Fourth Sunday after Easter.

I told you that last Sunday we first began to look forward to —— [Our LORD'S Ascension.]

Do we, this Sunday?

Where? [In Collect, Epistle, and Gospel.]

Where in the Collect? ["That . . . . to be found."]

Why are true joys to be found there? [Because JESUS CHRIST is there.]

Will they ever change?

Why not? [Because JESUS CHRIST is the Same, yesterday, to-day, and for ever.]

Well: where in the Epistle? ["Every good gift," &c.]

Why do these gifts come to us? [Because our LORD continually asks them for us.]

Where do we read so in the Psalms? [Ps. lxviii. 18.]

And where in the Gospel do we read of the Ascension?

Now, in the Gospel, what does *expedient* mean?

Why was it best for the disciples that our LORD should go?

Why would not the HOLY GHOST come unless the LORD went? (We must remember that—Deut. xxix. 29—"the secret things," &c. We cannot tell why: but so it was.)

Do we read so in any other place? [S. John vii. 39.]

What name do we use in the Hymns for *Comforter*?

What three things was the HOLY GHOST to do?

What is it to reprove the world of sin? [To convince it of sin: to make it feel that it was sinful.]

When did the HOLY GHOST do that? [First in the two sermons of S. Peter, Acts ii. 41 and iv. 4; then, by bringing in whole nations to the faith.]

How does He convince of righteousness?

What does our LORD say? ["Of righteousness, because I go," &c.]

What does that mean? [The HOLY GHOST will prove, by coming, that I kept My word: though ye see Me no more, yet I sent Him.]

How convince of judgment?

What do you mean by conscience? (Well: in every baptized person the conscience is much clearer than in those that have not been baptized; the HOLY GHOST makes it feel that it will be judged hereafter according to its works.)

(Now about conscience you ought to speak much more at length. "I don't want to ask you,—but perhaps some of you have before now taken what did not belong to them,—do you imagine that, if any one had, her conscience did not speak?" And so of falsehood, anger, &c.)

If we listen to our conscience when it speaks, what then? [It will speak louder and clearer.]

If we refuse to listen, what then? [It will speak less plainly, and, perhaps, at last, not at all.]

What does S. Paul call that? [1 Tim. iv. 2.]

Yes: and that is the most fearful state into which a man can fall—why? [Because then he has no power of telling wrong from right.]

Now I will tell you a little story. Once there was a little princess, who was going to be baptized. All the lords and ladies were there, all bringing presents: one brought ——; another ——. At last (it was in the days of the fairies) an old fairy brought her—what do you think? A plain brass ring. And this ring was much the most valuable present; it had the power of pricking her whenever she did wrong. Go on to tell how she was pleased with it when first let to wear it; then annoyed at its hurting her; then got into a passion with it, and flung it away.

Have we such a ring?

It is our —— ? [Conscience.]

Shall we be foolish enough to fling it away?

Sunday after Ascension.

What feast did we keep last Thursday?

Why on Thursday?

How many days did our LORD remain on earth after His Resurrection?

And they are sometimes called? [The Great Forty Days.]

How many days are there in Lent?

Then which is longest, Lent or Eastertide? [They are equal.]

No: they are not. Lent is longest: and why? [Because the Sundays do not count.]

What did our LORD do in those forty days? [Acts i. 3.]

What is the Kingdom of GOD in this place? [The Church.]

Then this means ——? [That our LORD then taught them more plainly than He had done before about the Church.]

As what, for example? [Probably about Bishops, Priests, and Deacons: Confirmation: the way of celebrating Holy Communion, &c.]

What was the difference between the way in which our LORD appeared to the Apostles before and after His Passion?

Why may this have been? [To wean them gradually from His bodily presence.]

Yet nevertheless He showed Himself alive by many *what* proofs?

What does *infallible* mean?

What was the largest number He was seen by at once after His resurrection? [500.]

Where do we read that? [1 Cor. xv. 6.]

It says, in the Epistle for Ascension Day, "when they were come together." Where? [Look at S. Luke xxiv. 50.]

Well, and we know by tradition that it was on the Mount of Olives, which lay towards Bethany.

Why did they ask, "Wilt Thou at this time," &c.?

Explain how the Jews looked for a temporal king.

Where else do we find this same looking for? [S. Matth. ii. 2, 3, xx. 21.]

What was our LORD doing when He was taken up?

And what promise had He made just before? [S. Matth. xxviii. 20.]

Tell me some of the ways in which our LORD is present with us. [1. In His Church: "where two or three.——'? 2. In Holy Communion, under the form of ——? 3. In Absolution; for He said—what? S. John xx. 23. 4. In all kind of trouble; for He promises—what? [Is. xliii. 2.]

Which of the Evangelists does not mention our LORD'S Ascension? [S. John.]

Which tells us what happened after? [S. Mark, "and sat on the Right Hand of GOD."]

Then the Apostles were ——? [Looking up.]

And how? [Stedfastly.]

That teaches us that we must ——?

Whom do we read of in the Old Testament that in like manner looked up stedfastly? [2 Kings ii. 10-12.]

And what depended on his doing so?

And did he get the reward?

And what reward did the Apostles get? ["That there stood two Angels," &c.]

What did they promise them?

Therefore Ascension Day leads us to think of ——? [Advent.]

How do we find that in the Prayer Book?

What is the Epistle for this Sunday?

And the Gospel reminds us ——? [Why our LORD went.]

To send down the ——? [Comforter.]

And it tells us that we must expect—what? [Troubles.]

What does that mean, "that ye should not be *offended*"? [That we may not be surprised and vexed when we suffer for being Christians.]

How could you girls, perhaps, suffer? [By being treated unkindly, or laughed at, or pointed at as over-particular, &c. for doing right.]

Where does S. Peter say the same thing as our LORD here? [1 S. Pet. iv. 12.]

So now, then, we are looking forward to ——? [The Coming of the HOLY GHOST.]

And that will be—when?

CLASSES ON THE COMMANDMENTS.

(CHILDREN.)

I AM going to talk to you about the Commandments. They will take us some time.

Where do we find them in the Prayer Book? [Catechism and Holy Communion.]

Yes: that teaches us that they are our law of action, and our law of prayer.

I *mean:* that we should keep them before us every day; and think how far we have kept or broken them before we say our prayers.

Which of you can say them?

Now: you must not be angry if I ask you some very plain questions. I am used to answer them myself.

What is self-examination. I wonder how many of you practise it?

Well, but if not, how can we ask GOD to forgive us, when we don't know what He has to forgive us for?

If a man wants to know how much he owes his creditor, he ——? Sits down and makes up his account.

Yes, and we make up our soul's account in self-examination.

Now, I know it myself, this is very, very irksome, but very, very useful.

Just as necessary as prayer.

How can we do it?

Why, then the Commandments are our best guide. For they mean a great deal more than the outward words.

When we hear, "Thou shalt do no murder," does it only mean that we are not to kill a man?

How do we know it means more?

Our dear LORD says ——? S. Matth. v. 22 (leave out the middle clause).

And S. John says ——? 1 S. John iii. 15.

S. John was called the Apostle of Love. Do you know what he did when he was old?

He used to be carried to Church, and to say, "Little children, love one another."

His disciples. "Why always the same thing?"

S. John. "Because it is the LORD'S command, and if it be kept, it sufficeth."

To go on. Then you see how much more the Sixth Commandment means than killing.

All anger, hatred, malice, revenge, spitefulness, yes, and unkindness. If any of you, set to keep a younger sister, treat her unkindly, you break that Commandment as much, in *one sense*, as if you killed her.

Take the Seventh Commandment. It is very sad to talk about it: but we must not be like ostriches.

Did you ever see an ostrich in the Regent's Park?

The ostrich is a very tall bird, &c.

What does the ostrich do?

When hunted, for the sake of those beautiful feathers

ladies wear, it pokes its head into the sand, and thinks, because it can see no one, &c.

Well, we must not think, because we won't talk of a particular sin, that it does not exist.

Our dear LORD says (S. Matth. v. 28 : don't read it, but give the sense) that any one who is guilty of one impure look *has* committed adultery already in his or her heart.

Therefore, if any of you ever join in improper conversation, or look at such pictures, or laugh at improper jests, or allow any kind of liberty to be taken with you; yes, or dress for the purpose of being admired: then you break this Commandment.

Is it not very sad and fearful to remember how much these Commandments mean?

Shall we pray, then, before you go, that GOD would give us wisdom to find out what they do mean, and then grace to keep them?

Very well, we will begin with the First Commandment to-morrow.

Our FATHER.

O LORD JESU CHRIST, Who hast said, If any man lack wisdom, he must ask it of Thee, give us grace so to read and study Thy Holy Commandments, that we may learn all that they tell us to do, or tell us not to do: for Thine own merit's sake, Who livest and reignest with the FATHER and the HOLY GHOST, ever one GOD, world without end. Amen.

O LORD JESU CHRIST, give us grace not to be hearers of the word only, deceiving our own selves; but doers. Forgive us for the many, many times we have broken Thy Holy Commandments: and give these Thy dear servants [children]

grace to resolve to do when they are at home what they shall learn here: for Thine own merit's sake, Who livest.

Assist us mercifully, &c.

The Grace, &c.

FIRST AND SECOND COMMANDMENTS.

We will join the First and Second Commandments together.

Take the original meaning: it forbids, first, making images; second, worshipping images.

Does this apply to us? No.

What was the reason given for *their* not making any likeness of GOD? Deut. iv. 15.

But we *have* seen a similitude.

What? Our LORD.

Therefore we may make likenesses of our LORD, and they have been made from the beginning.

Does this Commandment mean nothing, then?

It has a spiritual sense still. I told you what a spiritual sense is.

Do we make any idols of wood and stone?

Does any one?

What do we call them? Heathen, pagans.

Pagan means, a person that lives in the country. Now the worship of idols was kept up in the country long after it ceased in towns.

But have we any idols?

How can we be said to make an idol? When we love anything better than GOD, we make that an idol.

Thus the drunken man makes an idol of his liquor; the passionate, of his feelings of anger.

If you are dressed above your station, and to attract admiration, you make an idol of fine dress.

What does S. John say about this? 1 S. John v. 21.

What is a jealous GOD? A GOD who will not suffer that honour to be paid to others which is due to Himself.

Is GOD really jealous, or angry, or can GOD grieve?

When we read Gen. vi. 6; Numb. xxv. 3, 4; what are we to understand? That GOD uses that way of speaking, in condescension to our weakness, to make us understand.

Likeness of anything in heaven.

We read of an idol, Nisroch, 2 Kings xix. 37; and Nergal, 2 Kings xvii. 30.

These like an *eagle*.

Water under the earth. Dagon, like a fish.

What do we read of Dagon? 1 Sam. v.

THIRD COMMANDMENT.

How most directly broken? By swearing and profane language.

Not likely to apply to girls.

Yet there are expressions to be guarded against: Good gracious! Bless us! O la! and the like.

What S. Paul means, "Let your yea be yea, and your nay, nay"? Not to talk of horrible, awful, dreadful, and the like.

Sad that in almost every language GOD'S name should be used in oaths.

Also the Devil's.

But not any other nation swears so fearfully as the English.

A national sin. Foreigners, when they come to know the meaning of our oaths, especially those that have to do with eternal damnation, are perfectly horrified.

It has been said of swearing, In other sins the Devil tempts us; here we tempt the Devil.

How else can we break it?

Saying our own prayers without thinking of them.

What does GOD say? Isaiah xxix. 13, 14.

Or again, the coming to Church as a matter of form.

Now here we should watch ourselves very carefully.

Most people's thoughts go astray at some one particular part of the service: *then* to be watchful.

If we find that our thoughts *have* been wandering, not to give it up for a lost service; "I have wasted so much time that it does not matter *now*:" but to begin again at once.

The commonness of this fault. If we cannot hear the sermon, or it is one that cannot do us good, then, at all events, not to let our thoughts wander, but to read.

Again, we break the Commandment by allowing ourselves in discontent with GOD'S dealings with us: as getting "put out" with a wet day, being vexed and angry if we suffer from an illness, discontent if we are poor; which GOD made us.

Many of these things run nearly into other Commandments.

As, for example, using such expressions as horrible and awful may be also said to break the ninth, as not the exact truth; discontent, very often, the sixth.

The Commandments of the First Table.

(Which are they?)

Well, most of them are distinguished from those of the second by?

Having a reason for ——?
"The LORD," &c.?
Whom will He not hold guiltless?
All our life His anger hanging over us.
In the hour of death.
In the day of judgment.

FOURTH COMMANDMENT.

Do we keep this Commandment exactly?
How not? First day.
Does it bind us now? Not in the letter of it.
Our LORD tells us so.

Look at S. Matth. xii. 1, 10; S. Mark ii. 23; S. Luke vi. 1, xiii. 14, xiv. 3; S. John ix. 14; and S. Paul, Col. ii. 16; and, again, the Sabbath was commanded to the Jews for two reasons, Deut. v. 14, 15, of which *one* cannot apply to us.

Why was the first day instead?

Where mentioned in the New Testament? Acts xx. 7; 1 Cor. xvi. 2; and perhaps Rev. i. 10.

We are not bound to keep the Sunday as the Jews did.

Nor because of the Fourth Commandment.

But because the Church so teaches us.

Therefore it is to be holy.

1. Every one *ought* to go twice to Church if they can.

2. Every one, old enough to receive the Blessed Sacrament, ought to receive it, or to stay.

3. Not to do unnecessary work.

4. Nor to take such amusements as oblige work in others, as shows of any kind, but quiet recreation.

Especially *you* may get the fresh air; only remember that the day is to be hallowed still.

Books: *some* difference to be made, not necessarily dull books, or mere lesson-books, but books that more or less have a religious end.

After all, one's own conscience must teach most above all things.

S. James i. 27 makes a good Sunday.

FIFTH COMMANDMENT.

Of course, while here, their duty to the mother—the sisters.

Then, when in service.

Take in connexion with ——? Col. iii. 22, 23; Eph. vi. 6.

What one word for the highest praise of obedience? "Do it *heartily*, as to the LORD."

SIXTH COMMANDMENT.

Show how our LORD spiritualizes all the Commandments.

Especially this—1 S. John iii. 15, "Whosoever hateth his brother," &c.

So: all unkind speeches, all teasing, sulkiness, unforgivingness.

SEVENTH COMMANDMENT.

More condemned for this than for all the others together.

So easy to go wrong.

They, as servants, will have so many temptations.

Never to smile at any saying or story, not only impure, but even doubtful.

Then to check at the first anything like a liberty; and above all things to keep a watch over their own thoughts.

"Out of the *heart* proceed," &c.

"To keep my body in temperance, soberness, and chastity."

Temperance, as to meat or drink.

Sobriety, as to any unfitting thing done by oneself.

Chastity, as to any unfitting thing done by others.

EIGHTH COMMANDMENT.

To keep my hands from *picking* and stealing.

Servants so tempted.

NINTH COMMANDMENT.

All lying.

Downright falsehood.

Prevarication: what? [A half-truth = the worst lie.]

Exaggeration: so easy to form that habit.

Use of such words as *awfully* hot or cold. So common; yes; but commonness will not justify.

TENTH COMMANDMENT.

Put last, as the most spiritual.

N.B. All others have to do with deeds or words: this only with thoughts.

This is the first defence against a breach of Seventh and Eighth Commandments, and it applies to all curiosity about things we are not called on to know; especially curiosity as regards things connected with the Seventh Commandment.

Almighty GOD, Who hast not only given to these Thy children forgiveness of sin, once for all, in Holy Baptism, but again and again in Absolution, grant them so to eat the Flesh of Thy dear SON, JESUS CHRIST, and to drink His Blood, that this Sacrament may be to them not for condemnation, but for salvation, through the Same, JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. Amen.

CLASSES ON THE PARABLES.

I MEAN to talk to you about our dear LORD'S parables.

What is a parable? A parable is a story, it may be true or not true, intended to teach us a lesson.

When our dear LORD taught, *how* did He?

By sermons? Why, yes, sometimes; not very often, but He did sometimes. Sermon on the Mount.

How else? Sometimes by talking kindly and gently to His disciples; *e.g.* S. John xiv.-xvii.

How else? By parables.

Can you tell me any parable? Try.

Now here is one of the shortest: listen. S. Luke xv. 4-6. Here is a picture of the Good Shepherd. You see, &c.

Now, whichever of you takes most pains with the lesson, shall have the picture.

We said a parable was ——?

Did you ever hear of anything like a parable, a story to teach us something, which is called by another name? A *fable.*

What is the difference? A fable is a story which could not possibly be true. I will tell you one.

"Once a wolf and a lamb were drinking out of the same river.

"The wolf stood further up the river: all the water ran down from the wolf to the lamb.

"The wolf wanted very much to eat up the poor little lamb; so he set about picking a quarrel with her.

"He said: 'Why are you making all the water dirty?'

"The lamb answered: 'I am not; I cannot be: if I were stirring up the water, it would not hurt you; it comes from you to me, not from me to you.'

"The wolf said: 'Well, you did once, however.'

"The lamb said: 'Indeed, wolf, I never did; I have only just come into this part of the country.'

"'Well,' said the wolf, 'then your father did.'

"'No,' said the lamb; 'he was born far away from here: and there he lived and died.'

"'If it wasn't your father,' the wolf said, 'it was your grandfather; and so I shall tear you in pieces.'

"So the wolf tore the poor lamb in pieces, and ate her up."

This is a *fable.*

I said that a fable was a story which *could* not be true. Why could not this be true? Because beasts don't talk, &c.

Did our dear LORD ever tell a fable? No.

Are there any in the Bible? Yes, Jotham's, Judges ix. 8-15; and 2 Chron. xxv. 17-19.

Very well, fables cannot be true.

Parables always *can* be, and sometimes are.

Tell me of a parable which, perhaps, was. The Good Samaritan: Dives and Lazarus.

Now, then. When anything happened, really happened, which is intended also to teach us something else: it is ——? *A type.*

Now, did you ever hear a history in the Bible which is a type of something else? Read the Sacrifice of Isaac, Gen. xxii.; and show, roughly, how.

THE TWO FOUNDATIONS.

How many Gospels?

Which most chapters?

But which longest and fullest? (S. Luke.)

Suppose we take the parables from *that*.

The first? S. Luke vi. 48, 49.

I will read it you from S. Matthew too. S. Matth. vii. 24-27.

It comes at the end of ——? The Sermon on the Mount.

The rock means: what? Our LORD. 1 Cor. x. 4.

The sand ——? Means anything we trust to, which is not our LORD.

The house is ——? All we do, or hope for, or our whole life and conversation.

It must be built *either*—

On the rock = CHRIST.

Or, if *not* on the rock, *then* on the sand.

Is there any third thing, not so good as the rock, but better than the sand? No.

That means: if we are not trusting in CHRIST, we must be trusting only in the world.

Sand.

Is it worth much? No.

It is very wearisome. (Tell of deserts of sand.) So the world.

There is nothing in it to bind it together; each little particle is by itself. Selfishness of the world.

It blinds. So does the world, to our true interests.

It sometimes overwhelms. (Tell about sand-storms in the desert.)

Now, my children, if your hopes are not in CHRIST, they must be in something worthless as sand.

What do I mean by your hopes being in CHRIST?

If you were to die to-night, where do you *hope* to go?

Why?

Because you have been so good?

Is it enough to say, "I hope in CHRIST," whether you do what you ought *or not?*

Explain this.

Did you ever hear the text, "The Blood of JESUS CHRIST cleanseth us from all sin."

A very dear text, is it not?

Yes: but is it all the text? NO.

"IF we walk," &c. 1 S. John i. 7.

Now, what does the rain, &c. mean?

1. Temptations.
   What are temptations?
   Who sends them?
   Who allows them to be sent?
   Why? To try our love to Him. Read Job i. 8-12.
2. Sorrow. You all know something of that.
3. Pain.
4. Loss of friends. You have lost ——?
5. Unkindness from others.
6. Poverty.
   I will tell you some day how we must bear these.
7. Last of all, Death.

In all, we must build on the rock. Trust in —— ?

I will tell you how another time.

The Two Debtors.

S. Luke vii. 40-43.

Read first what went before.

Who was this woman?

What relations had she? S. John xi. 2.

Pence: mean what? Why, they were really 7½*d.* each; but they were worth very much more, quite a large sum.

The creditor means ——?

The debtor ——?

But what do the pence mean?

They may mean two things.

1. They may mean all the talents God gives us.

What are talents? Every power of doing good which God gives us: and which He expects us to make use of.

You have—what? Strength; health; time; these very lessons; me, to help you; if you have brothers and sisters, influence; Sunday; Church; power to conquer the devil given at Baptism.

2. Or they may mean sins, and what we deserve for them.

Have all the same amount of talents? No.

Show me how.

Is money a talent?

Have you any?

Is leisure time?

You have not much.

Therefore some people waste more talents than others.

And some people commit more sins than others.

Well ——? He *frankly* forgave them both.

Wherein is the parable not like ——?

The creditor forgave *frankly*—that is *freely*—for *nothing*.

Does GOD forgive us for nothing? No.

For what then? For the sacrifice of our LORD.

Listen to these texts: Rom. v. 6; 1 S. Pet. iii. 18 (former part).

Where has He promised to forgive us? Listen. Isaiah i. 18; S. John vi. 37.

Who was not cast out at the very last? The penitent Thief.

Then, if our dear LORD so loves us and so forgives us, we ought to ——?

And to show our love by ——?

THE GOOD SAMARITAN.

S. Luke x. 29-37.

What is "to justify" in this sense? To excuse himself for not having acted up to GOD's command about his neighbour, by pretending not to know who his neighbour was. Parable has two senses.

Jerusalem to Jericho, [a distance of] 30 miles.

Very much infested, still, with thieves.

Samaritans, who they were? 2 Kings xvii. 24, &c. Jews hated them; S. John iv. 9.

First meaning, to be kind to all.

Second meaning. Jerusalem = our original holiness; GOD's own city.

Jericho = our fallen nature; an accursed city, Josh. vi. 17, 26.

Poor man = sinner.

Thieves = devils.

Stripped him—of innocence, at the Fall; of life.

Half dead :—why not utterly dead? Because GOD's likeness still remains, though much defaced.

Priest = the dispensation or way in which GOD dealt with men before the law: called Patriarchal Dispensation.

Priest tried to do nothing. GOD's knowledge confined to one family. First Noah, then Abraham, then Isaac; these tried to do nothing for the rest of the world.

Levite = Jewish law.

Levite *looked on him.* The law did do a little, for it admitted proselytes.

Samaritan: our dear LORD called one? S. John viii. 48.

Notice: our LORD denies having a devil, does not deny being the Samaritan.

As He journeyed: where from and to?

Oil = grace.

Wine = the Sacraments.

Inn = the Church.

Host = Priest.

Two pence (quite enough at that time to support him) = the two great Sacraments.

Whatsoever thou spendest more = the more Priests labour, the greater the reward.

THE FIG TREE.

S. Luke xiii. 6-9.

When was our LORD thought to be a gardener? S. John xx. 15.

And truly: as in this parable.

Certain man = the Blessed TRINITY.

The fig tree = each Christian.

The vineyard = the Church.

Why a *fig* tree in a *vine*yard? Compare 1 Cor. xii. 8-11.

Sought fruit: did our LORD ever do this? S. Matth. xxi. 19.

Dresser of the vineyard—our LORD.

Is He less than the FATHER?

As the Creed: "Equal to the FATHER, &c.; and Inferior to the FATHER, &c."

Why three years? Perhaps because our dear LORD was now fulfilling His ministry of three years.

Dig about it = afflictions.

Dung it = warnings and rebukes.

And it does not say whether the fig tree *did* bear, any more than I can tell about each of you, &c.

Where a parable like this in the Old Testament? Isaiah v. 1, 2.

Here, the stones = temptation.

Fence = the restriction of the Church.

Winepress = afflictions.

Tower = Priests.

Not only *not* grapes, but wild grapes, which are poison: that is, if you are not doing positive good, you are doing positive sin; if not getting on, you must be going back.

THE GREAT SUPPER.

S. Luke xiv. 16-24.

Who the certain Man?

What the supper? Our eternal rest.

The servants? All ministers of GOD.

What does "minister" mean? Servant.

Are Clergymen ministers? Yes.

Are Sisters? Yes.

Are all who do GOD's work? Yes.

Therefore better to call Clergymen by their right title; Priests.

How *at supper time?* Because it is always time for us to be preparing: *watch* always.

Then excuses: all, right in themselves. No harm in buying oxen, or ground. No harm in marrying.

Hence we learn that we are in far more danger from lawful things pursued too far, than from positive sin.

Is it wrong to be thirsty? No. Our dear LORD; S. John iv. 6, xix. 28.

But, if we drink too much ——?

Is it wrong to be hungry? No. Our dear LORD; S. Matth. iv. 2.

But if we eat too much or too daintily?

Is it wrong to be tired? No. Our dear LORD; S. John iv. 6.

But, if we indulge in sloth or ease,—then ——?

How many excuses? Three. They answer to 1 S. John ii. 16.

Adam so tempted, Gen. iii. 6. And our LORD.

Lust of flesh = tree good for food—stones—bread—married wife.

Lust of eyes = pleasant to sight—all kingdoms of world—piece of ground to see.

Pride of life = to be desired to make one wise—cast Thyself down—five yoke of oxen.

Poor, maimed, &c.: who? All of us. Rev. iii. 17.

Compel them—how?

Do we ask a child whether it will be baptized? No; we force it.

Holy Communion. We are not free to say, I am not good enough; therefore I won't. You *must* be good enough. We are compelled.

Prodigal Son.

S. Luke xv. 11-32.

Parable with two meanings.

The first: Elder son = those who keep in God's ways, and try to serve Him from the beginning.

What do we pray after Baptism? "That he may crucify the old man, and utterly abolish," &c.

Well, then, the elder son is one who has done this.

The younger: took his journey = left God's laws. Into a far country = the world.

Substance = our talents: health; strength; learning; time.

In riotous living: how?

How might *you* waste *your* time, or strength, &c.?

What is the famine? The feeling that the pleasures of the world are not enough.

When he came to himself: for all sin is a kind of madness.

I will *arise*. Where do we say this?

Notice that, in *v.* 19, he intended to say, "Make me as one ——;" but, in *v.* 21, the father does not give him time.

The best—or *first* robe = the robe of innocence given us at Baptism. How do we get that again? By repentance.

Ring = pledge of faithfulness to God.

Shoes = see Eph. vi. 15.

The peace which only can come from GOD.

Fatted calf = Blessed Sacrament. In this sense the parable stops here.

Second sense: Elder son = Jews. Younger son = Gentiles.

Jews remained (on the whole) faithful to GOD. Gentiles left Him. At last they return: as, for example, Acts xiii. 48.

The hatred of the Jews that the Gentiles should be preached to; Acts xxii. 21, 22, xiii. 45.

UNJUST STEWARD.

S. Luke xvi. 1-9. Very hard—hardest parable.

Why? Because it *seems* to commend sin. But, *v.* 8, *the* lord or master: not *our* LORD.

It means two things.

1. To show that wicked men manage their earthly affairs better than Christians their heavenly.

How? If a man wants to be rich, does he lie in bed in the morning; squander; indulge himself in luxuries; mind what men say? When we try for heavenly riches, how do we?

Second meaning: Lord = GOD.

Steward = the Jewish teachers—Scribes and Pharisees.

Wasted goods = they did not teach law as they ought.

They were put out—how? By introduction of Christianity.

I cannot dig. Why do we dig? Dig to plant; dig to lay foundations. Both these want *patience.* We want everything in a hurry. Neither could they *beg:* that is, really pray.

Therefore he ——? Told the debtors they owed less than they did.

So, to be popular, the Jewish scribes made little of the commandments of GOD; let people neglect their parents, indulge hatred, &c.

Mammon means ——? Riches.

How can we make friends of them?

They may receive you: who? Some say the riches we have sent before; some, the poor whom we have benefited. I rather think the guardian Angels. Look at S. Luke xii. 20: in the margin, "do *they* require thy soul;" *i.e.* the angels of death.

Don't think that only the rich can make friends of mammon. Poorest can.

How do I know? S. Mark xii. 42.

ABRAHAM AND LAZARUS.

S. Luke xvi. 19-31.

Rich man's name? Why do we call him Dives?

What was his fault?

Did he refuse alms to Lazarus? It does not say so.

No: he only fared sumptuously every day.

That is: he *never* exercised any self-denial, and *therefore* is the only man in the Bible that we *know* was lost.

What does our LORD say of rich men generally? S. Matth. xix. 23. And how did He explain it? S. Mark x. 24.

It is very hard, is it not? to believe that it is better to be poor: but could our LORD lie?

What in Proverbs? Prov. xxx. 8.

Dogs: as if *they* tried to show some kindness, after their manner.

It does not say,—he had *not* the crumbs. Perhaps he *had*. But Dives none the better.

Angels: this one of their offices. They minister to whom? Heb. i. 14.

Was buried: he had a grand funeral.

Shall we know each other in a future world? Yes; here you see it.

Thy good things. Not really good things; but thine: *i.e.* what *you* thought good.

Yes: but it does not follow that because the poor are poor, they will go to heaven; nor because the rich ——?

What must they be, in poverty? Patient, &c.; not thinking it a hard thing to see others rich.

God has made ranks in this world, and He says ——? Deut. xv. 11.

Yes, we say, If we had lived in our Lord's time, we would not have crucified Him. Should we not? but if we sin,—then, in real truth ——? Heb. vi. 6.

The Sower.

S. Luke viii. 5-8.

Our dear Lord explains this parable.

The sower is: what? Every preacher of the word. Chiefly: our Lord Himself.

Are all preachers and teachers Clergymen? No.

Clergymen have a higher duty: what?

1. To consecrate our LORD'S Body.
2. To forgive sins.

Nevertheless, they generally are preachers too.

Who else may preach and teach more especially? Those set apart for it: as Sisters of Mercy; all parents; all schoolmasters, &c. But never think that to preach is the Clergyman's highest office.

The seed is ——?

The wayside hearers are ——? *v.* 12.

The devil: what is he? He was once ——? He fell through—pride. He drew away how many angels? The third part. Rev. xii. 4.

He is also called Abaddon, Apollyon, Satan. Satan means, the adversary: Apollyon and Abaddon, the destroyer.

The rock ——? *v.* 13.

The thorns ——? *v.* 14.

The good ground ——? *v.* 15.

Did all on good ground bear alike?

Here in this Gospel, yes. In S. Matth. xiii. 8, and S. Mark iv. 8, thirtyfold, sixtyfold, an hundredfold.

When it says an hundredfold, it means? That they all bore fruit enough to be saved.

When it says thirty, sixty, an hundredfold? It means that all good people are not equally good: nor have an equal reward. See 1 Cor. xv. 41.

The holiest people are called ——? Saints.

Explain what are Martyrs and Confessors.

It gives many reasons why the seed did not grow: it does not give one, which often is the reason with earthly seed. It nowhere says, that the seed perished for lack of rain.

Rain means—GOD's grace.

That teaches us: that none will perish because GOD did not give them grace to be saved.

What is grace?

Grace is the free and miraculous gift of GOD, whereby we may deserve eternal life.

APPENDIX.

GENESIS.

P. 1. CHAP. I. *v.* 2. I think you will bear me witness in this, how earnestly I desire, and how constantly I try, to show you how the histories of the Old Testament are but prophecies of the LAMB of GOD: how everywhere, in all manners, through all characters, it is He Whom Scripture sets forth to us; the one dear melody to which prophecies, psalms, annals, proverbs, parables, are but lovely and curious harmonies. . . . . .

v. 3. *Let there be Light.* Ah! but what when that command shall be perfectly fulfilled? when that light shall shine, not into darkness, but on a land that knows no shadow? What, when those most happy words shall be brought to pass: *The* LAMB *is the Light thereof?* What, when that glorious verse shall be fulfilled?—

There no cloud nor passing vapour
Dims the brightness of the air:
Endless noonday, glorious noonday,
From the Sun of suns is there:
There no night brings rest from labour,
And unknown are toil and care.

For see now, how here also is that declaration of GOD fulfilled: *I am Alpha and Omega, the Beginning and the End,*

the First and the Last. The first creation; *Let there be Light:* the sum and substance and glory and keystone of the New Creation; the Beatific Vision.

P. 6. CHAP. II. *v.* 2. (Octaves in music.) There are, and can only be, three primitive notes; and in the whole mystery of an octave what depth of parable! As man was formed in the image and likeness of GOD, so is the eighth in the image and likeness of the first. Then the third, as any theoretical musician will tell you, has some remarkable peculiarities of an actual Trinity. But can we go from the third to the eighth at once: overleaping the gap, and yet making a full and perfect chord? Not so: we want a mediator; and that mediator is the fifth. Is there no parable here?

Trace out that octave in Holy Scripture. Light, made the first day: the True Light rising from the Tomb on the eighth, which is also the first. Paradise the first age of the world: the eighth will be the glorious octave of eternal blessedness. Take the LORD'S Prayer: the first petition, *Thy Kingdom come;* run through each varying prayer in this dear rainbow of peace, and the eighth colour shall be the same as the first: only what was there future is here present. *Thy Kingdom come*, the first: *For Thine* IS *the Kingdom*, the octave. Take the Beatitudes: the first, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven:* the eighth merely the octave of the first, only intensified and glorified; *Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Rejoice ye in that day, and leap for joy.* When our dear LORD was about to show what will be the Resurrection bodies of His people in the Octave of glory, by His own Transfiguration, when did He ascend Mount Tabor?

About an eight days after these sayings. When this harp had given out, by means of the tension and racking of all its chords, its seven sweetest of notes on the Cross, where was the octave of the first? Surely in that first word to His assembled Apostles: *Peace be unto you.* The first, the prayer, *Father, forgive them:* the eighth, the accomplishment, *Peace be unto you.*

Yes. It is well that we should accustom ourselves to remember that everything we see, or hear, or feel, is but part of one great parable: never to be explained till the consummation of all things.

v. 10. (*Mediæval Hymns.*) Mediæval symbolism represents S. Matthew by Gihon, S. Mark by Tigris, S. Luke by Euphrates, and S. John by Pison.

P. 20. (*Mediæval Hymns.*) Uriah sets forth the Jews: Bathsheba the True Church: David represents CHRIST. Uriah would not go into his house, nor the Jews enter into the House of Wisdom. Uriah, by too carefully keeping the letters with which he was entrusted, perished: the Jews, by clinging to the letter of Scripture, were also lost: and CHRIST took the Church from them, and wedded her to Himself.

P. 18. CHAP. VII. . . . The Baptism of the earth; and as such, like all Baptism, in itself a work of mercy: . . the same waters which destroyed all other living flesh were actually the means of [Noah's] and his company's salvation. . . We may fancy many another scheme of salvation for them: none of which would have been preservation *by water.* So then we must take the Flood as an act of mercy in itself, but turned by the sin of man into a desolating judgment.

If a type firstly of Baptism, so may the Deluge be of any outpouring of GOD's grace.

P. 22. CHAP. XV. *v.* 5. Two distinct promises were made by GOD to the Father of the Faithful:—that his seed should be as the dust of the earth, one; that his seed should be as the stars of heaven, the other. By the dust of the earth, his natural posterity, the twelve tribes, were meant; by the stars of heaven, the whole multitude of the faithful, and more especially the Saints of the Most High.

P. 25. CHAP. XVIII. *v.* 23. I read many times in Holy Scripture of those who asked too little. Abraham, when he stood before the LORD and pleaded for Sodom: *If there be fifty righteous; if there lack five of the fifty; if there be forty, thirty, twenty, ten,*—and there he stopped. But had he gone on, and said, If there be one righteous man in it, Sodom might have stood to this day.

P. 27. CHAP. XXII. *v.* 22. Now what does the word Isaac mean? Laughter. If you remember, it was the name given by GOD, but confirmed as it were by Sarah, when she said, GOD *hath made me to laugh, so that all that hear will laugh with me.* To offer Isaac, then: what is it but to make an oblation to GOD of all spiritual comfort, cheerfulness, joy, if He shall be pleased to call for it? Instead of rejoicing in the light of His presence, to go on not less true-heartedly, though more heavily, without His sensible companionship. It is His doing, in love; some day He will make up a thousandfold all that has gone before: never mind the present.

P. 28. CHAP. XXIII. *v.* 17. I read of a field, in the midst of the enemies' country, made sure to Abraham for a possession: and that at a certain price. And I directly think of another field, oh! how infinitely more precious in the eyes of the True Abraham. So precious, that to redeem it .. He condescended to enter the Virgin's womb, to pass thirty-three years of misery and poverty and labour on earth, and to depart out of the world to the FATHER by no other road than by that of the Cross.

See how minutely this field is described: how care is taken that there shall be no mistake as to its entire possession: how there shall be no loophole nor cranny for any other possessor: how Abraham, having once purchased it, shall have purchased every blade of the grass, every leaf of the boughs.

To be the possession of a burying-place. . . . Buried with Him in Baptism. . . . The same heart that is the LORD'S dear Home must be the Sepulchre of His enemies.

P. 29. CHAP. XXIV. *v.* 13. There is one event constantly recurring in connexion with a well in Holy Scripture. . . Where was the bride of Isaac, the heir of all things, chosen by the faithful steward for his master's son? Gen. xxiv. 13, 14.

By a well then Rebecca was elected from the inhabitants of that land, to become the wife of a Patriarch, and in the line of the ancestors of our LORD. Well; and where was Rachel first seen and first loved by, and where did she receive the first kiss from, him that had power as a prince with GOD and man, and prevailed? Gen. xxix. 10, 11.

And still again: where did Moses, the leader of his people, first see, ay, and first win, his Zipporah? By a well too. Ex. ii. 15-17.

Now then: when one sees such marvellous types of our dear LORD as Isaac, and Jacob, and Moses, we might feel sure that our True Isaac (for by Him laughter did indeed first manifest itself in a land of darkness and the shadow of death), that our True Jacob (Who halted on the thigh of His Humanity, when He passed the brook of humiliation), our Very Israel (for Israel is by interpretation one that sees GOD), our True Moses (Who burst for us the heavy chain of Pharaoh, and *divided the Red Sea in two parts, for His mercy endureth for ever*); we might be sure that He, in this very particular, would furnish the antitype to the ancient symbols. . . Think of the day when *He, being weary, sat thus on the well; and it was about the sixth hour.* And what happened then? S. John iv. 7. And that woman, herself a Gentile, was (so all the Fathers teach) a type of the Gentile Church; of the Bride, thus in her firstfruits wooed and won by our LORD at the well side. . . Further: in the well you have the gift of Baptism, by which she who has neither spot, nor wrinkle, nor any such thing, is washed, is sanctified, is purified, for her loving Bridegroom.

v. 63. When did our True Isaac go forth to pray; to meditate, if you will; at the eveningtide? Was it not when He went forth from the judgment seat of unrighteous judgment? went from Gabbatha, went forth from the city over which He had wept, and then on the Cross lifted up His Hands to be the Evening Sacrifice of the world? He went forth to pray for others; and He said: *Father, forgive them, for they know not what they do.* He went forth to pray for Himself; and He said: *Father, into Thy Hands I commend My spirit.* He went forth to meditate; and, meditating on the poor Thief's miserable estate, He remem-

bered that it is written, *Blessed is the man that considereth the poor and needy;* and He said: *Verily I say unto thee, To-day shalt thou be with Me in Paradise.* He went forth to meditate; and looking out, from the Tower of the Cross, through the long lines of coming generations, and thence beholding the salvation of the righteous that should be wrought by His merits, and the damnation of the wicked that should come to pass by their own neglect, and ardently desiring the redemption of the one, and pitying the loss of the other, He said, *I thirst.*

In another sense, as the hymn says:

> Thou cam'st, the Bridegroom of the Bride,
> As drew the world to eveningtide:

and then He came forth from the womb of Mary to walk in the field of this world; and there He meditated on His great work for thirty years, before He girt Himself to the actual carrying it out. It is well said, then: *Isaac went out to meditate in the field at the eventide.*

P. 31. CHAP. XXXII. Jacob had been a wonderful type of our LORD. He had gone into a far country; there he had laboured and suffered for his beloved Rachel; there he had been exposed to the sun by day, and to the frost by night; there he had watched the sheep of Laban; there he had been evil entreated by those that ought to have shown him kindness. And now he had left them behind him: he had set up a heap of stones to be an everlasting covenant of the testimony between them; and now he was returning to his father and to his home, and to the land of Canaan. And the story continues: *Jacob went on his way, and the angels of*

GOD *met him.* And did not our True Jacob, He Who supplanted Satan and all his devices, go out into a far country also? did He not come to His brethren, and by them was evil entreated? did He not labour by night and by day for their good? . . Did He not, when He left them to return to His FATHER and our FATHER, to His GOD and our GOD, did He not set up an everlasting memorial behind Him of His love to them? And of Him might it not be said, *Jacob went on His way,* His glorious way from the Mount of Olives to the Throne of the FATHER, *and the Angels of* GOD *met Him,* when they came forth with their *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in?*

v. 2. Now Mahanaim is, by interpretation, *Two* Hosts, or *Two* Camps. And why two? Surely to set forth this to us:—that GOD has His earthly as well as His Heavenly army: that each has its several offices and its several powers: that the LORD JESUS CHRIST is the One Head and Captain of both: that by names, taken from both, He is not ashamed to call Himself: that if He is the *Angel* of the Covenant, He is also the *Bishop* of souls.

P. 32. *v.* 21. See the advantage of being alone: [while] *in the company* nothing happened.

v. 24. *O quam mire* JESU *ludis!* Hymn for S. Mary Magdalene's Day: *Pange lingua Magdalena:* trans. *Mediæval Hymns.*

O how strangely Thou eludest
Souls who on Thee have believed:
Yet eluding, ne'er deludest,
Nor deceiv'st, nor art deceived:
But including, still excludest;
Fully known, yet not perceived.

In that ever-famous contest with GOD Jacob is a type of every Christian soul. . . . This was no mere Angel that thus took our form: this was the Angel of the Covenant, the Angel of the Great Counsel, He That was in the fulness of time to be made *a little lower than the Angels, and crowned with glory and honour.* Now for the first time as man He trod this earth: now for the first time His Blessed Words were heard here: now He suffered Himself to be overcome by man, as afterwards He suffered Himself to be overcome by death for man's sake. . . .

It was night: it was lonely: it was a struggle. All these things must be true of earnest prayer. Night: and you must feel this world to be a night if you would really pray. . . And lonely: your hearts must be alone, so to speak, before He will come to them. Everything else shut out, everything else sent away, then call on Him, and He will hear. But how you must call let this example teach. A long struggle to keep Him. . . Notice how long the struggle lasted: till the breaking of the day. In the first sense: in times of most trial, most temptation, most sorrow, then you must wrestle with Him till that promise is fulfilled: *Unto the godly there ariseth up light in the darkness.* . . . But, in the higher sense, this living in prayer must never cease as long as the night of this world lasts. . . .

And what were the first words that our LORD thus spoke? . . *Let Me go.* And is it thus He is wont to deal with His own? . . . What was the result? *I will not let Thee go, except Thou bless me.* Yes: that is the explanation of the mystery. If He seems to leave us, if He seems unwilling to be retained, it is only that we should press Him the more earnestly; use such violence as takes the Kingdom of Heaven by force.

v. 28. Here holy men have always seen a type of that new nature given to us here, which leads to the new name written in the white stone hereafter.

Then Jacob into Israel,
From earthlier self estranged,
And Leah into Rachel
For ever shall be changed.

v. 29. Wherefore indeed? That most dear and precious name of Him That should save His people from their sins, that mystery which was hid from ages and from generations, that Name is not yet to be known. But its blessing was. *And He blessed him there.*

v. 31. *He halted.* . . We must crucify the flesh with its affections and lusts; . . so far as all its temptations are concerned, we are to halt, to take no interest in them; not to wish for its pleasures, not to be caught by its snares. That we shall gain by wrestling in prayer with our LORD: that is the blessing which He will give us; a painful blessing, it may be, sometimes, but a true blessing still.

They take those words, *he halted*, in yet another sense. Notwithstanding his having prevailed and had power with GOD and with men, notwithstanding his victory and his blessing, still he was sore let and hindered in running the race that was set before him. And is it not so with all of you?

P. 33. CHAP. XLI. Hundreds of times, I have no doubt, we have read the part taken by Simeon and Judah in the sale of Joseph, and seen no great type of Gospel history therein. Listen now. When we come to read how it was *Judas* (according to the old version) who proposed to betray

the righteous man for twenty pieces of silver, because there would be no profit in his blood, if he went down to the pit: when we find another of the twelve, Simeon (the same as Simon), . . visited with exemplary punishment (*he took Simeon, and bound him before their eyes*), as though guilty of a special denial of the Just: when lastly we see Reuben, the unstable man of power, seeking, like Pilate, to deliver the captive from his brethren; proposing, like Pilate, to *punish* the innocent, and to release him: what then?

Why, then, we see that the great Passion of future ages is already being acted: we see that an unconscious, fearful rehearsal was taking place among the twelve sons of Israel. Then all the parts of the tale fall into their place.

We see in Joseph

the beloved of his father,
yet the rejected of his brethren;
observed in every saying by his earthly parent;
inheriting the birthright,
yet born late in time.

We see him falsely accused (to Potiphar),
by slanderous influence condemned;
delivered up to the Gentiles (the Egyptian judges),
brought before a heathen ruler;
promising life to one of the two malefactors condemned with him,
leaving the other to his fate;
giving life to that first (the king's butler) through some mysterious connexion with the squeezing the grapes (the new wine in the glorious Kingdom) into the king's chalice;
ministering to the spirits in prison;

raised from that prison to proclaim GOD'S will in a far country,

and at once raised to the highest offices of that country; every knee bowing before him,

every tongue saluting him as Zaphnath-paaneah (the Saviour of the world).

Once more we see him departing into the far-off land, even Goshen, to prepare a place for those that were aforetime his enemies,

sustaining the life of all nations by miraculous supplies of bread,

receiving honour from Gentiles and from Jews,

raising up his brethren, as he himself had been raised; on the third prophetic day (you remember that it was *after* two *full* years that Pharaoh dreamed: which dream was the origin of Joseph's deliverance).

Lastly, his body preserved from corruption, and actually accompanying the chosen people in their entrance into the Promised Land.

P. 35. CHAP. XLV. Turn Holy Scripture through from one end to the other, and from Genesis to Revelation Egypt is the type of the world. . . . Then why, in this one story, does it so clearly and unmistakeably stand out as the type of heaven? . . . There is a reason that it does one's heart good to realize. Egypt shall cease, as it were, to be Egypt, if Joseph is there. Let the LORD JESUS only be in any place, and that place, for the time being, is heaven.

Take you wagons out of the land of Egypt. The means of grace, that guide you, come from that blessed place to

which they are to guide you. So the wise man tells us: *Unto the place whence the rivers came, thither do they return again.*

EXODUS.

P. 41. CHAP. IV. *v.* 2. In this we may well see, though as in a glass, darkly, our dear LORD'S work. The rod, the symbol of the sceptre of His power, when He came on earth: yet, after all, apparently changed into peril and death, instead of victory. All those miracles, all that healing of sickness, all that casting out devils, all that raising the dead, all that bidding the waves be still: and then the Cross! Is not that ending like the rod changed into the serpent? But the Cross, gloriously endured, becomes the sceptre again, when the LORD reigned from the Tree: and the serpent, valiantly taken hold of, is reconverted into the rod.

P. 44. CHAP. VII. Our LORD'S first miracle corresponds with the first of that glorious series by which Israel was set free. The same element of water: changed in one case into blood for the destruction, in the other into wine for the support, of life. The last two, also, of Moses' miracles remain as signs to us Christians. Before our dear LORD'S ministry was completed, GOD'S people had already changed places with His enemies: and the plagues are now no longer fulfilled by contrast, but literally. He sends a thick darkness over all the land: in the one case, of three hours; in the other, of three days. It is a heathen now (mark the remarkable opposition of idea), it is a heathen now who intreats the Jewish

people to spare the True Israel's life, beseeching the persecutors (only more hopelessly than Moses ever besought Pharaoh) to let Him go. A few years, and the plague of the firstborn has its terrible octave in the destruction of Jerusalem: the abomination of desolation gives the warning of the destroying Angel: the true Israel, forewarned, escapes; the rest perish.

P. 51. CHAP. XIII. *v.* 17. (*Sermons preached in a Religious House*, vol. i.) In going from Egypt to the Promised Land, there was no occasion that they should have crossed the Red Sea at all. They might have gone by the same road that Abraham had taken; the same road by which Joseph's brethren and afterwards Jacob had gone down; the same by which, in after ages, our LORD JESUS CHRIST Himself went. And why not? The text gives the reason. Because GOD measured the people's trial according to their strength. Born and brought up as slaves, and sprung from fathers who were slaves too, it was not to be expected, humanly speaking, that they could have courage to attack a warlike nation like the Philistines. And therefore, sympathising with their weakness, GOD rather wrought that great miracle of dividing the Red Sea in two parts, and making its depths a way for His ransomed to pass over; rather turned the journey, which need only have taken six weeks, into one of forty years.

P. 54. CHAP. XV. *v.* 25. Now, of the tree that was cast into these bitter waters it is expressly written, that *the* LORD *showed it to Moses*. And Who but that Eternal Wisdom, that rightly and sweetly ordereth all things, would have shown that more blessed Tree, which not only wrought our

salvation once for all, but which is the only cure of sorrow and trial now?

P. 55. CHAP. XVI. *v.* 8. If the manna, which fell in the morning, was the type of.. our Christian Food, the quails which came in the evening were equally the type of Jewish ordinances. Notice therefore that the quails only covered the camp: because in Jewry only was GOD known; His Name was great only in Israel. But the manna fell round about the camp: because the Church that our LORD came to found was to *have dominion from the one sea to the other, and from the flood unto the world's end;* because then and thenceforth the earth was to be the LORD'S, and the fulness thereof. But there is something beyond this. The quails, through the Books of Moses, are the types of worldly desires: they were the answer, sent in anger, to a wrong petition: they were a fatal gift: and the end of them was Kibroth-hattaavah, the Graves of Lust. Notice then:— these quails came into the camp; they were to be taken without any trouble; they were in the midst of the bustle and confusion of every-day life: the manna, on the other hand, lay in the stillness and solitude of the desert, and it had to be gone out of the camp after. Yes: and so it is still. Worldly pleasures, such as they are, you may have without labouring for; you may have in the turmoil of the world: the Heavenly Food you must seek with care; you must come out, as GOD says, from others, and be separate; you must, as S. Paul speaks, go forth with your LORD out of the camp, bearing His reproach.

P. 58. CHAP. XVII. *v.* 12. In its literal sense, a lesson

that *men ought always to pray, and not to faint;* that those who can only intercede may, in point of fact, be bearing the chief brunt of the Church's battle; nothing which speaks so clearly the words of the Apostle, *Wherefore strengthen the hands that hang down, and the feeble knees.* But when we come to pursue it into its mystical sense, what does it tell us then? . . Moses . . a type of our dear LORD, according to his own saying: *The* LORD *thy* GOD *will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.* . . Who was the Aaron, and who was the Hur, that stood by the Hill of Crucifixion? . . .

Never let us be afraid of seeing [our LORD] everywhere. In the sad story of David and Bathsheba David is a type of One That did no sin, neither was guile found in His Mouth. So in Samson's sin at Gaza: when he lay till morning, and then went away with the door posts, have we not a glorious type of our LORD'S Resurrection, when He burst the bars of death, because it was not possible He should be holden of them? So here. But first see why the Amalekites, above all other of the enemies of the Israelites, were a type of our own enemies, the evil spirits who continually seek to harm us. The Amalekites, as we read, not here, but n Deuteronomy, cut off the hindmost of the children of Israel in their passage through the wilderness of Sin. These hindmost were they who, from any ceremonial uncleanness, were for a while shut out from the camp. A marvellous type of the way in which Satan knows how to fix on, I had almost said to pounce on, all our infirmities, mental or bodily, and so turn them to our own ruin.

. . . Moses . . did keep his hands raised till the end of the day; but it was as much as he could do. So our dear LORD,

when entering on that conflict, said: *My soul is exceeding sorrowful, even unto death.* He too withdrew not His Blessed Arms from stretching them out on the Cross, till He had accomplished the salvation of the world.

And what were these two who supported Him in the hour of His need? . . . First see who Aaron and Hur were. When Moses afterwards went up to Mount Sinai, he left them in charge of the people during his absence; Aaron as the representative of the Priestly, and Hur of the Kingly, power: and so they are here. For look at our LORD, as He hangs on the Cross, in either of those two characters;—how much there was to point Him out as the Great High Priest, how much as the Everlasting King! . . .

There, as High Priest, He saw the countless multitudes of souls, . . whose salvation depended on this, that, after having stretched forth His Hands on the Cross, He should not withdraw them again till all was over. There, as King, He saw the thousand times ten thousand who should hereafter fight for the extension of His Kingdom. . . . And seeing these things, how could His Arms but be steadied for us? . . . How for that Kingdom which was to be from one sea to the other, from the sea of Baptism to the sea of glass that is before the Throne, could He but endure the Cross, despising the shame?

LEVITICUS.

P. 73. CHAP. XXVII. In almost all respects, as regards the commandments of GOD, the Law was a heavy yoke compared with the rule of the Church. But in one most remarkable

point the case is reversed. The offerings appointed or allowed to the Synagogue may be divided under two heads: those ordained, and those permitted. Of those ordained, let them be what they may, peace offerings, burnt, sin, trespass, or thank offerings, all must be perfect: a male of the first year, without blemish. But of those allowed, the freewill offerings, it is expressly ordained: *they* might have some fault. Lev. xxii. 22.

Notice the exception: for a *vow*. And who would now *dare* so to think of *their* freewill offerings?

NUMBERS.

P. 75. CHAP. XIII. Who is Moses, that sends forth the spies, save the LORD JESUS, Who commissions us? Who are the spies themselves, but His own chosen Priests? And what is the land of Canaan, the land flowing with milk and honey, but where the Canaanite and the Perizzite had then many a fort, save that most fair and fruitful land, your hearts, where yet, sometimes through your weakness, sometimes through your carelessness, Satan's powers have erected so many strongholds?

v. 18. What a land it is indeed! What glorious wealth it might yield to its true LORD! *A land whose stones are iron*, that iron which was the courage of the Martyrs; *and out of whose hills thou mayest dig brass*, the long endurance of the Confessors; where not one flower of any Christian grace but might be found, not one fruit of any Christian virtue but might be produced; a land indeed *flowing with milk and*

honey, even as it has flowed to us from some of those hearts who most deeply felt, and most truly told of, the love of Bethlehem and the glory of Calvary.

v. 20. *Bring of the fruit of the land.* And so they did: the cluster of grapes carried on a pole between two . . . the marvellous type of the LORD Himself; of Him That gives the Wine of Immortality; . . . Him, hanging on the Cross, between two peoples:—the Jews, that, preceding in time, yet turned their backs on the Tree of Life; the Gentiles who, coming later in season, yet went forth with their eyes fixed on Him in their journey to heaven. . . . This, type of Him, is the fruit His messengers are commissioned to bring: and what does this show, but that all your works must be like His, yes, must spring from His, yes, must be offered in union with His?

JUDGES.

P. 98. CHAP. I. *v.* 12. A battle to be fought, a city to be taken, and Caleb's daughter the prize of the victor. Who was He that went out against the strong man armed, spoiled the city of his strength, burst the gates of brass, and smote the bars of iron in sunder?.. And why did the LORD, exalted on the Cross, wage that war, and win that victory? Why, but that He might gain to Himself His spotless Bride, her that hath *no spot, nor wrinkle, nor any such thing*? . . .

What was this city that Othniel took? It was called Kirjath-sepher: but its name aforetime had been called Debir. Turn back to Joshua, and you will find that it

had already been taken before. Josh. x. 38. Wonderful type of the way in which temptations are overcome! You think that they are smitten with the edge of the spiritual sword, and utterly destroyed: and behold, pass a few months, and they are as strong as ever; all the old work . . has to be done over again. Joshua conquers Debir: Debir becomes Kirjath-sepher: and Othniel has to vanquish it once more. For notice: the name was altered. And so with you. You make a struggle against self-indulgence in one particular form: and you beat it down. Presently it starts up; not quite in the same place, not quite in the same way, not quite with the same character, and the struggle has to be struggled through again. Never mind. Temptation cannot start up so many times to destroy, as your LORD will come to assist.

v. 14. Achsah asks Othniel to make supplication to her father for a certain blessing; and yet, after all, she offers the request herself. And how is this? Every single petition you make, you desire your dear LORD to make it for you. He, seated at the Right Hand of Power, will offer it with all the woes of Calvary. . . .

How did Achsah make her petition to her father? *She lighted from off her ass.* She went then to him as the LORD went, when what? When He was about to enter on His Passion: *and*, when He was on the point of entering Jerusalem, which is, by interpretation, the Vision of Peace. . . . When you draw nigh to that dear LORD, you must come with the knowledge that most certainly, before long, you will be called to suffer for Him: you must pray with that foresight. . . And also in those prayers you must be making your way in, it may be through woe or through sorrow, to the true and eternal Peace.

P. 101. CHAP. v. *v.* 2. All through that wonderful song of Barak it is the Church, not the tribes of Israel, that is the conqueror; it is not Sisera, but Satan, that is overcome. They that are delivered from the noise of the spiritual archers at the true places of drawing water by Holy Baptism must still rehearse the righteous acts of the LORD: His acts in His Saints; His acts by His Saints.... The curse is as true of us as ever it was of Meroz; *v.* 23. GOD knows, there is opportunity enough for every one of us to come to the help of the LORD: never more so than now.

What is this *avenging of Israel?* Surely this.... Is there not a vengeance due to all the sufferings, all the persecutions, all the slanders, all the imprisonments, all the deaths suffered in GOD's cause from the time of righteous Abel till now? The world persecuted the Saints, and the Saints had that glorious revenge of converting and subduing the world.

When the people willingly offered themselves. No shining without burning; no spending for others without being spent ourselves; no avenging of Israel unless the people willingly offer themselves.

P. 102. CHAP. VI. *v.* 12. It is not simply, The LORD is with thee; but, *The* LORD *is with thee, thou mighty man of valour.* Look at the first part of Gideon's history. Should we have called him so? He feared to cast down the idol by day; he did it by night: he feared to trust GOD for one miracle; he demanded two: he feared to go down to the outside of the camp by himself; he took Phurah his servant. And yet this was he who with three hundred men overthrew all the host of the Midianites, that were as the sand by the sea shore: that hurried after the remnant of that host, faint,

yet pursuing: that is set by S. Paul in the forefront of his noble list of patterns of faith, Heb. xi. 32; and that, out of the order of time. So it may be, may it not? that GOD may see any one of you, when you seem to be most feeble, most trembling, most unworthy, to be not only fighting the good fight of faith, but fighting it valiantly.

P. 104. CHAP. VII. *vv.* 19, 20. (*Original Sequences and Hymns.*)

* * * * *

There in fiercest wise they revel:
  there they pitch, secure from dread:
Ah! they little know the puissance
  of the Cake of Barley Bread!

Ah! they little guess the wonder
  far beyond an angel's ken,
Wine that blossoms into virgins,
  corn that feeds the mighty men! (Zech. ix. 17, Vulgate.)

Lo, He comes, the promised Gideon,—
  comes to turn the world's new page,
Angel of the Mighty Counsel,
  Father of the Future Age:

Comes to gather round His standard
  those three hundred, faint and few:
"Set the lamps within the pitchers;
  what I do, shall ye do too."

Comes to storm the foeman's trenches,
  in our weakness, not His might:
Shattered is that Mortal Pitcher,
  freed is that Eternal Light.

* * * * *

Grant us patience, grant us courage,
  grant us this one true intent,
If we take hard blows, to deal them;
  both to spend and to be spent;

Joyful if the mortal pitcher
  in Thy cause be dashed away,
So the light may do Thee service,
  which Thy glory shall repay.

I. KINGS.

P. 113. CHAP. XVII. *v.* 1. (*Readings for the Aged.*) Who was Elijah? and no one can answer that question. Here he is mentioned all at once; not a word about his parents, not a word about his tribe... The Jews have a tradition that he was the same as Phinehas the son of Eleazar. [Numb. XXV.]

There shall not be dew nor rain these years. How many years, you say? And I answer you directly, Three years and six months. But how do I know? You may look through the Book of Kings, and not find the exact time set down. We must go through the Bible, nearly to the end of it, before we come to the place where this is told us: in one of the last verses of the Epistle of S. James. And here we have a very good example of the need we have to compare one part of Scripture with another, if we would come at its full meaning.

v. 6. It is remarkable how GOD has sometimes chosen animals to read a lesson of wisdom to man. You remember the story of the prophet that was disobedient to the word of the LORD, and would eat bread and drink water when he was

sent to prophesy against Bethel. . . . Therefore, as he was returning, a lion met him by the way, and slew him; and yet it is expressly written that the lion did not tear his carcase. The prophet allowed his appetite to prevail above GOD'S command: the lion, contrary to his nature, restrained his appetite, and obeyed, as it were, the order that had been given him. And so here. Israel had forsaken the One True GOD, and were bowing down to idols; they had been warned by the prophets, but they would not hear. . . . And so it might be said that the ravens obeyed Him Whom His own people rejected: that the ravens, against their nature, did that which He bade them, while the ten tribes went against reason, against obedience, against every other law, when they forsook Him. And Elijah was in this a type of CHRIST Himself.

Cherith, by interpretation, is *destruction*. This little brook is the type of that brook in the way of which the 110th Psalm tells us that our LORD Himself drank. A beautiful likeness it is: Elijah, seated day by day at the side of this stream; our LORD, waiting all the appointed days of His ministry here, by the torrent of human afflictions and human mortality. Elijah drank of the brook:—and did not our LORD also?

v. 9. *l.* This was a kind of type and promise that some day the Gentiles as well as the Jews should be brought into the Church: that in every nation he that feareth GOD and worketh righteousness would be accepted of Him.

v. 12. Holy men have always seen in that, her employment, a type of our taking up the cross. . . . The widow was not gathering two beams, or two pieces of timber: her words are, *Behold, I am gathering two sticks*. Yet in these, slight,

and thin, and light as they are, we have a type of the great heavy Cross of Mount Calvary: just as in any little trial or suffering . . . we have a faint likeness of the sufferings that He endured for our sakes. . . . The meal,—what is that but the True and Living Bread,—Angels' Bread,—the Bread that cometh down from heaven,—the Body of Him Who was born in Bethlehem, which is, by interpretation, the House of Bread? The oil,—and there we have the grace of the HOLY GHOST, that burns, that nourishes, that smooths down difficulties. As the hymn in our Prayer Book says,

> Thy Blessed Unction from above
> Is comfort, light, and fire of love.

Thus, then, what that widow had, we have.

v. 13. Elijah himself must have found it hard to make such a request. It looked so selfish at first sight. But he spoke by GOD'S command; he gave GOD'S message: the little cake was not so much offered to him, as it was to GOD Himself. . . A messenger of GOD, in giving his message, must not think what people will think or say about it, or about him for delivering it. Ezek. ii. 6.

P. 115. CHAP. XIX. *v.* 15. (*Sermons preached in a Religious House*, vol. i.) *The angel of the* LORD *spake unto Philip, saying, Arise, and go down from Jerusalem to Gaza, which is desert.* What! with so much to be done in Jerusalem itself, so many great cities where the Gospel had never been preached, so many huge countries to be brought in to the reception of the Faith, to arise and go down into a desert? Was there ever such a loss of time? was there ever such a waste of strength? And yet from that desert journey rose

not only the conversion of the eunuch, but the bringing in of Ethiopia to the fold of CHRIST.

P. 128. At that time there was a dispute (as there often was) among the Jews, as to which was the true day of the Passover. The Sadducees would have it that it was on the next Saturday; the Pharisees that it fell on the Friday: that is, the Sadducees affirmed that it began at sunset on the Friday, and ended at sunset on the Saturday; the Pharisees, that it began at sunset on the Thursday, and ended at sunset on the Friday. Our LORD kept it with the Pharisees; but, as the High Priest was at that time a Sadducee, the greater part of the people kept it on the Saturday too;—that Sabbath day, as it is written, was an high day for that very reason. For see how GOD, in His marvellous wisdom, thus ordained it. At the time the true Passover was being eaten, namely, at sunset on Thursday, our Blessed LORD changed the old law into the new; and gave us, no longer the flesh of lambs and goats, but His own Body and His own Blood: but at the time the High Priest was slaying the paschal lamb, namely, at 3 P.M. on the Friday, the True Paschal Lamb was offered up on the Altar of the Cross.

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